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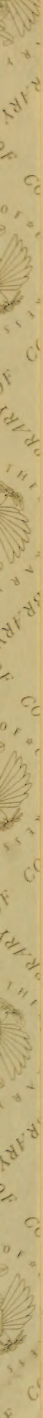
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N42

1831







GREEK EXERCISES,

IN

SYNTAX, ELLIPSIS, DIALECTS, PROSODY,

AND

METAPHRASIS.

TO WHICH IS PREFIXED,

A CONCISE BUT COMPREHENSIVE

SYNTAX.

WITH

OBSERVATIONS ON SOME IDIOMS OF THE GREEK LANGUAGE.

BY THE REV. WILLIAM NEILSON, D.D. M.R.I.A.

LATE PROFESSOR OF GREEK, AND HEBREW, IN BELFAST COLLEGE.

39
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O GREECE! thou sapient nurse of FINER ARTS!
Which to bright Science blooming Fancy bore,
Be this thy praise, that Thou, and Thou alone,
In these hast led the way, in these excell'd,
Crown'd with the laurel of assenting time.

In thy full Language, speaking mighty things;
Like a clear torrent close, or else diffused
A broad, majestic stream, and rolling on
Through all the winding harmony of sound.

THOMSON.

A NEW EDITION.

LONDON:

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PATERNOSTER-ROW.

1831.

GREEN EXERCISES

18

SYNTAX, ELLIPTICAL CONSTRUCTIONS, PROSO-

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PHRASIS

TO WHICH IS PREFIXED,

A CONCISE BUT COMPREHENSIVE

SYNTAX.

BY

JOHN KEITH, ESQ. OF THE BARRS AT EDINBURGH.

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A NEW EDITION.

LONDON:

LONGMAN, REES, GREEN, BROWN, AND GREEN.

LONDON:

Printed by A. & R. Spottiswoode,
New-Street-Square.

TO THE
REV. JOHN KEARNEY, D.D.
PROVOST
OF TRINITY COLLEGE, DUBLIN.

SIR,

In being permitted to dedicate this work to you, I feel that grateful pleasure, which arises from the contemplation of labours sanctioned and encouraged by the patron and judge of elegant literature.

It shall be my constant endeavour, as it is my anxious wish, to merit a continuance of your kind attention.

I am, Sir,

With the sincerest respect,

Your obliged, humble servant,

WM. NEILSON.

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W. KELSON.

PREFACE.

TO acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity: the language from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisms: that the student may see, at once, the agreement, and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the notes on syntax, and the observations at the end of the volume, to which references are made, and give an account of them, when he recites the rules to which they are annexed.

The sentences, of which the Exercises on Syntax are composed, have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name, at the end of each sentence, as this part of the work exhibits those forms of expression only, which are common to all the Greek writers. As the understanding of the sacred Scriptures is, unquestionably, the most important object, in learning Greek, particular attention has been paid to the introduction of appropriate examples from the Septuagint, and New Testament.

The sentences are all, except in one or two unavoidable instances, in Attic prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the

common Attic Greek. The student will thus learn every thing of importance in each dialect, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called *Metaphrasis*. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

To this edition are added, *Observations on some Idioms of the Greek Language*. The understanding of the peculiar idioms of a language being, at once, a difficult and important business, it is hoped that these observations will facilitate it to the student.

In making them, no attention was paid to the technical order of syntax. The object was to show how the Greeks expressed ideas which are common to all persons, but uttered in various manners: to follow, as much as possible, the course of nature, and habit, in the formation of the language. How far the author has succeeded must be decided by those who are competent judges. Many of the observations must be, already, familiar to the Greek scholar; but he believes that several of them are original. Where he has ventured to differ in opinion from eminent writers, it is with diffidence and respect.

It will be evident, that the whole is merely a concise view of the general principles, and most usual idioms. To have gone at large into the elucidation of any one title in it, would have required a volume. But it is hoped that the student, who impresses these observations on his mind, will find both ease and pleasure, in applying them to the solution of such phrases as may occur in the course of his reading.

Those who wish for more minute and extensive investigations on this subject, may consult *Middleton's Doctrine of the Greek Article*; *Bos's Ellipses*; *Vigerius's Idiotisms*; *Kuster on the Middle Voice*; *Hoogeveen's Particles*; and *Darwes's Miscellanea Critica*.

The author feels particularly gratified in acknowledging the very kind attention paid to this work by the late Professor Dalzell, Edinburgh, and Professor Young, Glasgow. The continued friendship of the Rev. Dr. Bruce, Belfast Academy, and Rev. Mr. Hincks, Fermoy, (lately Cork), with that of many other gentlemen, who have assisted him in improving it, demands his warmest acknowledgments.

N.B. It may be proper to inform the reader that *ὅς*, *he*, is used throughout the Exercises. This is according to Dr. Moor's Greek Grammar, and is sanctioned by the authority of Xenophon. Grammarians, in general, exhibit the substantive pronoun of the third person, as wanting the nominative, *gen. οὗ*, *dat. οἱ*, &c. like the Latin, *sui*, *sibi*, &c.

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Remarks necessary to be observed in writing Greek.

1. THE final letter is frequently cut off (except in verbs) from words ending in α, ε, ι, ο, αι, or οι, when the following word begins with a vowel; as, Παντ' ελεγον.

2. All words ending in σι, and verbs in ε and ι, take ν, when the following word begins with a vowel; as, Εικοσιν ανδρες.

3. Ν is changed into γ, in compounds, before κ, γ, χ, and into μ, before π, β, φ, ψ; as, Εγχριω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, απο ου Αφ' ου.

5. Εκ and ου are used before consonants, εξ and ουκ, or ουχ, before vowels; as, Εξ υμων, ου τουτο, ουκ εστι, ουχ ουτως.

6. The Attics use all contractions.

The manner of expression, in which each tense is translated in the second chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb,

^a	denotes	Active.
^m	- -	Middle.
^p	- -	Passive.
¹	- -	Present.
²	- -	Imperfect.
³	- -	1st Future,
⁴	- -	2d Future.
⁵	- -	1st Aorist.
⁶	- -	2d Aorist.
⁷	- -	Perfect.
⁸	- -	Pluperfect.
ⁱ	- -	Indicative.
^s	- -	Subjunctive.
^o	- -	Optative.
^l	- -	Infinitive.
^h	- -	Participle.

After a Substantive, Adjective,

Pronoun, or Participle,		
^m	denotes	Masculine.
^f	- -	Feminine.
^{ne}	- -	Neuter.
^s	- -	Singular.
^p or ^{pl}	- -	Plural.
ⁿ	- -	Nominative.
^g	- -	Genitive.
^d	- -	Dative.
^a	- -	Accusative.
^c	- -	Comparative.
^{sup}	- -	Superlative.
^{imp}	- -	Impersonal.

RULES

OF

GREEK SYNTAX.

THE ARTICLE.

* 1. **THE** article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε*, it signifies *partly*; and it is often used for ornament: as, (see observation 33—42.)

Αισχυλος ὁ τραγωδός.

Aeschylus the tragedian.

Κακῶν τῶν πρὶν μνησθῆναι

To remember former evils.

ἔχειν.

Τὰ ἔξω.

The things without.

Εν τῷ φρονεῖν.

In wisdom.

Ὁ ἐρχομενος.

He that cometh.

Τὸ ἀνθρώπειον γένος τῇ μὲν ἀγαθόν, τῇ δὲ φαυλόν.

Mankind are partly good, and partly bad.

Ἡ νίκη ἢ νικησασα τὸν κόσμον, ἢ πίστις.

Faith, the victory which overcomes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ἀνδρες ἀγαθοί.

Good men.

Ὅμιλαι κακαί.

Evil communications.

Ἐθνεα πολλὰ.

Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα* being understood ; as,

Ορθον (*χρημα*) ἡ ἀληθεια Truth is always a right thing.
αει.

Ἡ πατρις φιλατον (*χρημα*) βροτοις. To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood ; as, ^a(see obs. 3.)

Αθηνη Διος τεκος ατρυωνη. Minerva, invincible daughter of Jove.

Φιλε τεκνον. Dear child (son).

Ω ψυχη ὅς μὴδ' ἦσθης. O soul ! who hast not been gratified.

* 5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer ; as, (see obs. 4—6.)

Οιομενων ειναι σοφωτατων Thinking themselves to be the
ανθρωπων, for αυτους wisest of men.
ειναι σοφωτατους.

VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person ; as,

Ζευξις εγραψε. Zeuxis painted.

Οφθαλμω λαμπετον. His eyes shine.

Καταδουσιν ορνιθεις. Birds sing.

^a Thus τῶ γυναικε, *the women* ; τῶ χειρὶ, *the hands* ; according to the nature of the Attic dialect, which makes the masculine and feminine of many adjectives in *ος* the same.

Αθανατων μετα φυλ' ιτην, προλιποντ' Modesty and justice, having left
ανθρωπους Αιδως και Νεμεσις. men, departed to the heavenly
gods.

This form of construction is used to generalise the expression.

* 7. Neuters in the plural have commonly verbs singular; as, (see obs. 3. note.)

Τὰ βέλη ἐκπίπτει.

The darts fall out.

Τὰ ἀργυρεῶ ὑποτάσσεται
πάντα.

All things are subject to money.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.

Ye are the light of the world.

Κακῶν ἐπικαλυμμά ἐστιν
ὁ πλούτος.

Wealth is the cloak of evils.

9. The infinitives of substantive verbs, such as εἶναι, γίνεσθαι, &c. have the same case after them that goes before them; as,^a

Τοὺς μὲν εἰδοτάς ταῦτα
ἵγχειτο καλοὺς καὶ ἀγαθοὺς
εἶναι, τοὺς δὲ ἀγνοοῦντας
ἀνδραποδῶδεις ἀν δίκαιως
κεκλήσθαι.

He thought that those who knew these things were good and honourable; but that those who were ignorant of them should be justly called slavish.

10. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; (see obs. 5.) * but a nominative when they are the same; as,^b

^a Sometimes when a dative precedes the infinitive, an accusative follows it, agreeing with an accusative, understood, before it; as,

Ἑρμοῦ σοι βασιλεῖα εἶναι ὀρνεῶν.

You ought to be king of birds.

^b The accusative, very rarely, precedes the infinitive, when it refers to the agent or subject of the preceding verb; as,

Οὐχ ἃ κρείσσων ᾔδει ὦν, ἀλλ' ἃπερ
εὖ ᾔδει ἑαυτὸν ἡττοῦνα ὄντα, ταῦτα
ᾔσκηχε.

He commenced not those things, in which he knew himself to be superior; but those in which he well knew that he was inferior.

- Τι βροτους φρονειν λεγουσι; Why do they say that mortal
men are wise?
Εδειξε πολεμιος ειναι βα- He showed that he himself was
σιλει. an enemy to the king.

RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

- Ανδρας οι εισονται. Men who will know.
'Ο λογος ον ειπε. The word which he spoke.

* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative; as, (see obs. 7, 8.)

- Προς τουτοις οis λεγει Ξε- Added to what Xenophon says.
νοφων.
Ουτος εστιν ον λεγεις αν- This is the man that you say.
θρωπον.

GENERAL RULES.

* 13. A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two; as,

- Αμφω ελεγον. They both said.
'Ως ανεμοι (δυο) ορινετον. As two winds excite.
Φιλας περι χειρε βαλωμεν. Let us put our dear hands around.

14. Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most

worthy; if they signify things without life, the adjective is commonly in the neuter;^a as,

Εαν αδελφος η αδελφη γυμ- If a brother or sister be naked.
νοι ὑπαρχωσι.

Αἱ δυναστεiai και ὁ πλου- Power and riches are desirable
τος δια την τιμην εστιν for the sake of honour.
αἰρετα (χρηματα).

Εγω και συ τα δικαia You and I will do the things
(χρηματα) ποιησομεν. which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Το πασιν αρεσαι δυσαρεσ- It is very hard to please all.
τατον (χρημα) εστι.

SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ὁ παις του Ασ- Cyaxares the son of Astyages.
τυαγου.

Αυτολυκου θυγατηρ μεγα- Anticlea, the daughter of the
λητορος Αντικλεια. magnanimous Autolycus.

^a To this rule may be added nouns of multitude, which often require verbs and adjectives plural; as,

Ερωτησαν αυτον ἅπαν το πληθος. *All the multitude asked him.*

The same occurs, when an indefinite pronoun refers to several objects, taken individually; as,

Ὅτινι εντυγχανοιεν, η δουλω, η ελευ- *Whatever slave, or freeman,*
θερω, παντας εκτεινον. *they met, they slew them all.*

Indeed there is considerable variety in the application of the rule to which this note is attached. For, when two synonymous nouns are used, the verb is frequently in the singular; as,

Μαχη πολεμος τε δεδηε. *The fight and battle raged.*

And, sometimes, the verb agrees with that nominative which is nearest to it; as,

Ανεμος τε και κυμα πελασσε. *The wind and wave impelled.*

GOVERNMENT.^a

SUBSTANTIVES.

17. One substantive governs another, signifying a different thing, in the genitive ; as,^b

Του Θεου μακροθυμία. The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive ; as,

Το λοιπον (μερος) της ημε- The rest of the day.
ρας.

Το κρατιστον (μερος) της The best part of philosophy.
φιλοσοφιας.

* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun ; as,

Πατῆς μου for πατῆρ εἰμος. My father. (see obs. 57, 58.)

^a Although the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles:

1. Every nominative agrees with some verb, expressed or understood.

2. Every genitive expresses that *from which something proceeds*, or *by which it is possessed* ; and, in general, depends upon a noun, or preposition, expressed or understood.

3. Every dative expresses that *to which something is acquired*. But, as the dative, in Greek, corresponds also to the ablative, in Latin, it expresses that *from which any thing is taken*, or *by means of which it is done*.

4. Every accusative is governed by an active verb, or a preposition, expressed, or understood ; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, *the genitive*, &c. or when cases are said to be put absolutely, these principles should be referred to, and they will shew the force and nature of the expression. In order to assist the learner in doing so, the elliptical words are inserted, in the examples to the rules on government.

^b The dative is, sometimes, used instead of the genitive ; as,
Πατρι τιμωρων φονου. The avenger of your father's murder.

And the poets, sometimes, change the substantive, that should be in the genitive, into a corresponding adjective ; as,

Δουλεία κεφαλή. The head of a slave. (see obs. 49.)

ADJECTIVES.

* 20. Adjectives signifying *plenty, worth, commendation, power, difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,

Εργα (αντι) πλείστου αξία. Works worthy of the highest value.

(Απο) των χαλεπων α- You shall live without trouble.
πειρος διαβιωσις.

Γυμνασια μεστα (εξ) αν- Places of exercise full of men.
δρων.

Αναιτιος (επ') αφορσυνης. Not blamable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι (εκ) των ποι- The ancient poets.
ητων.

Μονος (εκ) βροτων. The only one of mortals.

Οι νεωτεροι (εξ) ανθρωπων. The younger of the men.

Καλλιστος (εκ) ποταμων. The most beautiful of rivers.

Ἐκαστος (εκ) των παρ- Each of those who were present
οντων ελεγε. said.

Δια (εκ) γυναικων. Noble of women.

* 22. The comparative degree governs the genitive, when it is translated by *than*; as,^a

(Προ) βουλης ουδεν εστιν Nothing is more odious than bad
εχθιον κακης. counsel.

^a We, sometimes, meet with another construction of the comparative; as,

Μειζων παρα την καθεστηκυιαν ωραν. *Greater than the usual season.*

And the government of the comparative is often, but not always, resolved by *η, than*; as,

Κρεισσω η φιλος. *Better than a friend.*

23. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; * and those compounded with *συν* and *ὅμου*, govern the dative; as,^a

Ἡμιν εἶσται χρησιμον.	It will be useful to us.
Συντροφος τη ἀπλοτητι.	Accustomed to simplicity.
Ελευθερω ἀνδρι ευκτον.	To be wished for by a liberal man.
Τοις γενναιοις το αισχρον εχθρον.	To the generous, a base thing is detestable.

* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

(Εξ) Ανθρωπων (επι) μα- κρω αριστος.	By far the best of men.
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VERBS.

25. When *ειμι* and *γίνομαι* signify *possession, property, or duty*, they govern the genitive; as,

Ὁ πιπρασκομενος ἑτερου (κτημα) γινεται.	He who is sold becomes the pro- perty of another.
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* 26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance and sense* (except *sight*); as,^b

^a The genitive is sometimes used instead of the dative; as,
Πιστοι οντες Κυρου. *Being faithful to Cyrus.*

^b This is a very general rule. It includes all verbs signifying to

1. *Begin, attempt, undertake, endeavour — cease, dismiss.*
2. *Admire, desire, love — neglect, ridicule.*
3. *Want, ask, deprive, despair, abstain from, spare, empty, frustrate, err, fail — obtain, abound, fill, enjoy.*
4. *Remember, know — forget.*
5. *Accuse, blame, speak falsely of, judge — pardon, acquit.*

Αισθανομαι φοβου.	I hear a noise.
Παντων των καλων ηρα.	He loved all that were virtuous.
Ουδε (απο) τουτου διη- μαρτε.	Neither did he fail of having this.
Αμελεις (απο) των φιλων.	You neglect your friends.
Απολαυει (εκ) των παρον- των.	He enjoys things present.

27. Εστι taken for *εχω*, *to have*, governs the dative; as,
Εστι μοι χρηματα. I have riches.

28. All verbs put acquisitively, *i. e.* verbs of *serving*, *giving*, ** using*, ** rejoicing*, *obeying*, *trusting*, *discoursing*, ** fighting*, and the like, with their contraries, govern the dative; as,^a

6. *Excel, merit, command, conquer, restrain, seize on, hold by.*

7. *Value, care for — despise.*

8. *Share, differ, partake of, separate.*

9. *Distance from.*

10. *Sense, as hear, smell, touch, taste.*

However, many of these verbs are, occasionally, found with other cases; particularly, verbs signifying to

Remember, desire, obtain, enjoy, the accusative; as,

Μεμνημαι ταυτα. I remember these things.

Ποθω αυτον. I long for him.

Τυχειν απαντα. To obtain all things.

Command, abound, the dative; as,

Ἦγειτο αυτοις. He led them.

Βρυων μελιτταις. Abounding with bees.

And many verbs seem to govern a genitive, or accusative, indifferently. But the genitive, in such cases, always denotes *a part*, in contradistinction to *the whole*, and depends upon *τι*, *μερος*, or the like, understood; as,

Πινω οινον. I drink the wine.

Πινω (τι or μερος εξ) οινου. I drink (some, or part) of the wine.

^a A preposition may be understood, after verbs of *following*, and *discoursing*; as,

Ακολουθειν (συν) τινι. To follow a person.

Ομιλειν (συν) σοφοις. To converse with wise men.

Βοηθῆναι τῇ πατρίδι.	To help his country.
Εἰκεῖν κακοῖς.	To yield to misfortunes.
Μαχεσθαι τοῖς πολεμίοις.	To encounter with the enemy.
Πᾶς ἀνὴρ αὐτῷ πονεῖ.	Every man labours for himself.

29. A verb signifying actively governs the accusative; as,

Τουτον συ ὡς ἀγαθον ἀνδρα τιμας.	You honour him as a good man.
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* 30. Verbs of sense, with the Attics, commonly take an accusative; as,

Ἀκουω ταυτα.	I hear these things.
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31. Every verb may take an accusative of a corresponding noun; as,

Δουλεῦναι δουλειαν αἰσχ- ραν.	To serve a base slavery.
Πολεμον πολεμιζειν.	To wage war.

32. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative; as,

Δος μοι ταυτα.	Give me these things.
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33. Verbs of *asking*, *teaching*, *clothing*, and *concealing*;
* And sometimes with the Attics, verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives; as,

Ἀπαντα (εις) σε διδάξο- μαι.	I will teach you all things.
Χρη αἰτεῖν τοὺς θεοὺς (κα- τα, or ἐπὶ) ἀγαθα.	We should ask good things of the Gods.
Ἀποστερεῖ με (κατα) τα χρηματα.	He deprives me of my goods.
(Εἰς) σε γεύω μεθυ.	I give you wine to taste.

PASSIVE VERBS.

* 34. Passive verbs take a genitive of the agent, after them, which is governed by a preposition understood or expressed; as,

Και προς ὑμῶν λειφθησομαι; Shall I be left by you also?

(Ὑπο) φίλων νικωνται φίλοι. Friends are prevailed upon by friends.

Προς θεῶν ὤρμημενος. Impelled by the Gods.

* 35. Sometimes passive verbs have a dative of the agent after them; as,

Το μέγεθος ἐκείνων τῶν πεπραγμένων. The greatness of his actions.

IMPERSONAL VERBS.

36. An impersonal verb governs the dative; as,

Μεγιστον αὐτῷ ἐδοξεν εἶναι. It seemed greatest to him.

* 37. Χρη, πρέπει, and δεῖ, *it behoveth*, govern the accusative, with the infinitive; as,

Χρη ὑμᾶς ποιεῖν τοῦτο. You must do this.

* 38. Δεῖ and χρῆ, signifying *necessity* or *want*, ἐλλείπει, μέλει, διαφέρει, μετεστί, ἐνδεχεται, with their compounds, govern the genitive and dative; as,

Χρη σοι (πληθὺς) φίλων. You need friends.

Ἐκείνων τοῖς φαυλοῖς (μέρος) μετεστί. The wicked have a share of them.

Δεῖ αὐτῷ (τι, or μέρος) χρημάτων. He has occasion for money.

THE INFINITIVE.

* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as *ὥς, πρην, αχρῖ, μεχρῖ*; as,

Ὅστις ζᾶν ἐπιθυμεῖ, τει- Whoever desires to live, let him
ρασθῶ νικᾶν. try to conquer.

Ὡστε αὐτοὺς μὲν εἶχεν. So that they possessed them.

* 40. The infinitive is often put elliptically, *ὄρα, βλέπε, σκοπεῖ*, or *ὥστε* being understood; as, (see obs. 77.)

Αὐτὸς ἐνὶ πρῶτοις (βλέπε) Do you yourself fight among
μαχεσθῆναι. the first.

(Ὡστε) μικρὰ δεῖν. Almost.

* 41. The Greeks use *μελλω* with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as, (see obs. 88.)

Περὶ ὧν ὑμεῖς μελλετέ κρι- Of which things ye are about to
νεῖν. judge. *Judicaturi estis.*

PARTICIPLE.

42. Participles govern the case of their own verbs; as,
Τοὺς νεωτεροὺς τοιαῦτα ἤθη Instructing the younger men in
παιδεύοντες. such manners.

* 43. Verbs of *gesture*, *εἰμι, τυγχάνω, ὑπαρχῶ, γίνομαι, κυρῶ, εἶχω, φθάνω*, and *λανθάνω*, are used, with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as, (see obs. 89—92.)

Ὡχοντο φέροντες. They carried away. *Abstulere.*

Σιγα νυν εστως, και μενε ως κυρεις εχων.	Be now silent standing there, and remain as thou art. Es.
Σωκρατης τυγχανει περι- πατων.	Socrates walks. Ambulat.

* 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as, (see obs. 86.)^a

Αγαπων με διατελει.	He continues to love me. Per- severat amare.
Μεμνημαι ποιησας.	I remember that I did it. Me- mini fecisse.

THE SUPPLYING OF GERUNDS AND SUPINES.

* 45. The infinitive mood, or a participle, is used to supply the place of gerunds and supines; as, (see obs. 80.)

Εις το στρατιωτας συν- αγαγειν.	To gather the soldiers together. Ad congregandum milites.
Ευεργετων αυτους εκτησα- μην.	I acquired them by doing kindly. Benefaciendo.
Ποειν αισχρον.	Shameful to be done. Turpe factu.

* 46. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*; as, (see obs. 96.)

Γραπτεον εμοι επιστολην.	I must write a letter. Scriben- dum est mihi epistolam.
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^a Under this rule are comprehended verbs signifying to *per-
severe, desist, perceive, appear*, and the like; as,

Διψων πανεται. *Sitire desinit. He ceases thirsting.*

Allied to the principle of this rule is the construction of ad-
jectives followed by participles. (see obs. 93.)

THE CONSTRUCTION OF CIRCUMSTANCES.

* 47. The cause, manner, or instrument is put in the dative; as,

Κρατει (εν) μηχαναις.	He conquers by stratagems.
(Εν) αργυραις λογχαισι μαχου, και παντα κρα- τησεις.	Fight with silver weapons, and you will conquer all things.

* 48. The question *whither?* is commonly answered by εις or προς, with the accusative: *where?* by εν, with the dative: *whence?* by εκ or απο, with the genitive: and *by* or *through what place?* by δια, with the genitive; as, ^a

Εν Ρωμη.	In Rome.
Εις την Αντιοχειαν.	To Antioch.
Εκ, or απο της πολεως.	From the city.
Δια γης.	By land.

* 49. Adverbs in θι and σι are used to signify *at a place*: in δε, σε, or ζε, *to a place*: and inθεν andθεν, *from a place*; δε is also added to accusatives, to signify *to a place*; as, ^b

Κορινθοθι οικια ναιων.	Inhabiting houses at Corinth.
Κλισιγηθεν ανειλετο χαλ- κεον εγχος.	He took the brazen spear from the tent.
Ειμι Φθιηνδε.	I go to Phthia.

50. The distance of one place from another is put in the accusative; as,

Εφεσος απεχει, (κατα) τριων ημερων οδον.	Ephesus is distant three days' journey.
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^a The preposition is often omitted; as,

Σουνιον ιρον αφικομεθα.	<i>We came to sacred Sunium,</i>
Αιθερι ναιων.	<i>Dwelling in Aether.</i>

^b These adverbs in σι are, originally, Ionic datives plural, governed by εν understood; as Αθηνησι, for εν Αθηναις.

* 51. The time *when* is commonly put in the genitive, sometimes in the dative^a; *how long*, in the accusative; as,^b

(Δια) ἡμέρας καὶ νυκτός,	By day and night.
(Εν) ἡμέρᾳ μιᾷ.	On one day.
Οργὴ φιλοῦντων (κατὰ) ὀλίγον ἰσχυεῖ χρόνον.	The anger of those who love, prevails but a short time.

* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,

Ἀνδρίας (κατὰ τὸ μῆκος, ἡ, ὑψος) δωδεκά πηχεων.	A statue twelve cubits high.
Ωνησαμένην (ἀντι) δύο ὀβολῶν.	I bought it for two pence.
(Επι) χρυσῷ τὴν νικην ὠ- νῆσατο.	He bought the victory with gold.

ABSOLUTE CASES.

* 53. The genitive case of a substantive is often put absolutely, the former substantive, ἔνεκα, χάριν, ἐκ, ἐξ, or some case of τις or εἰς being understood; as, (see obs. 10, 11. and 17.)

Τὰ (ἐργα) Πλατωνος.	The works of Plato.
Ολυμπίας ἡ (μητὴρ) Ἀλεξ- άνδρου.	Olympias the mother of Alex- ander.
Ἐπαινώ (ἐνεκα) τῆς φιλο- μουσίας.	I commend you for your love of music.
Τῆς γῆς (μέρος) ἐτέμον.	They laid waste part of the land.

^a The genitive is used when an indefinite part of the specified time is expressed; the dative, when that time is to be distinguished from other times; as,

Ἐγενετο ἡμέρας.	<i>It happened in some part of a day.</i>
Ἐγενετο ἡμέρᾳ.	<i>It happened on a certain day.</i>

Adjectives formed from nouns of time are, sometimes, used in place of the nouns themselves; as,

Πανημεριοὶ μολπῇ θεὸν ἱλασκοντο.	<i>They propitiated the god with a song, during the whole day.</i>
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Αδραστου δ' εγγημε (μιαν) He married one of the daughters
 εκ) θυγατρων. of Adrastus.

Ω (ένεκα) της αναιδειας. O! impudence.

* 54. The dative is often put absolutely, especially after
 αυτος, συν being understood; as,

Των αυτων εργαων (συν) The same works with them.
 εκεινοις.

* 55. The accusative is often put absolutely, κατα being
 understood; as,

(Κατα) πατριδα Ρωμαιος. By country a Roman.

Μαλα (κατα) θυμον εχο- He was much enraged in his
 λωθη. mind.

* 56. A substantive with a participle, whose case de-
 pends upon no other word, is put in the genitive absolute;
 sometimes, by the Attics, in the accusative; very seldom
 in the dative; as,^a

^a The dative is seldom used, in such expression, unless with
 a preposition; although it is from this case that the Latins
 took their ablative absolute; as,

Διαθηκη επι νεκροις (τοις διαθεμε- Testamentum mortuis (testanti-
 νοις) βεβαια. bus) firmum est. A will is
 of force, the (testators) being
 dead.

Ἐπισχυομενος εἰς ἐμὴν τῶν κληρονομί- Promising to myself that he
 αὐτῶν τεθνήξεται. would die, (me hærede) leav-
 ing me his heir.

It is doubtful whether the Greek language does not also ad-
 mit the nominative to be used, as an absolute case, as the
 English does; as,

Μαχομενοι και βασιλευς και Κυρος, The King and Cyrus fighting,
 και οἱ αὐτῶν ὑπερ ἑνατερον, and their respective assistants
 ὅποσοι μὲν τῶν αὐτοῦ βασιλεα for each of them, Ctesias tells
 ἀπεθανον, Κτησιας λεγει. how many of the king's men
 fell.

But the expressions, in which the nominative appears abso-
 lute, may be considered as elliptical; the finite verb, with some
 conjunction preceding being understood; as, (see obs. 32.)

Ὅταν αἱ ἡμέραι ἐρχομεναι (ᾗσαν). When the days were come.
 Ἐπειδαν οἱ στρατιῶται κατα το When the soldiers were in the
 μεσον πεδιον (εὐτυχανον) οντες. midst of the plain.

- (Ἐξ, η εφ') ἡλίου τελλοντος. The sun rising.
 (Κατα) Τρια οντα των Ασ- There being three garrisons of
 συριων φρουρια. the Assyrians.
 (Συν, η εφ') οἱς γενομενοις. Which things being done.

—— The participles of impersonal verbs are often used absolutely; as,

- Τειχισαι δεον. It being necessary to build a wall.
 (Μετα) Ακουσθεν. It being heard.

ADVERBS.

57. Adverbs of *time, place, quantity, *order, exception,* and the like, govern the genitive; as,^a

- Εγγυς (εφ') ἁλος. Near the sea.
 Περα (ὑπερ) δικης. Contrary to justice.

* 58. Νη and μα govern the accusative; ἅμα, and ὁμου, the dative; as,

- Μα (ομνυμι) Δια. By Jupiter.
 Ἄμα (συν) τῷ ὕδατι. Together with the water.

* 59. Two or more negatives strengthen the negation; as, (see obs. 29.)^b

- Ου δυνατον ουδεπωποτε It is impossible ever to do any
 ουδεν τουτων πραττειν. of these things.

60. Some derivative adverbs govern the case of their primitives; as,

- Αξίως της κλησεως. Worthily of the calling.

^a That is, adverbs formed from nouns.

^b Sometimes two negatives make an affirmative, as in Latin and English. This is the case when a verb comes between them; as,

Ου δυναμαι μη μεμνησθαι. Non possum non meminisse. I cannot forget.

PREPOSITIONS.

* 61. The prepositions *αντι*, *απο*, *εκ* or *εξ*, and *προ*, govern the genitive; *εν*, and *συν*, the dative, *εις* or *ες*, and *ανα*, the accusative; as, (see obs. 97—104.)

Εξ Αττικής.	From Attica.
Εν οίκῳ.	In a house.
Εἰς οἶκον.	Into a house.

—— The poets sometimes have *ανα*, with a genitive, or dative; as,

Ανα (ἐπι) νηὸς ἐβῆ	He went into the ship.
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* 62. *Δια* and *ὑπερ* govern the genitive or accusative; *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, the genitive, dative, or accusative; as,^a

Δια πυρός.	Through fire.
Επὶ θρόνου.	Upon a throne.
Επὶ τὴν γῆν.	To the ground.
Εφ' ἵππῳ.	Upon horseback.

^a The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. It may be observed, farther, that as the dative denotes the *end*, *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, are followed by a dative, only when they express *close around*, *resting or depending on*, *immediately under*, or *under the influence of*; as,

Ἀμφ' ὤμοισιν.	Close around the shoulders.
Επὶ πασι ταῦτοις.	In addition to all these things.
Τὰ ἐφ' ἡμῶν.	The things depending on ourselves, i. e. in our own power.
Περὶ τῷ στήθεϊ.	Close about the breast.
Ἐμῶν ὑπὸ χερσίν.	Under my hands, i. e. power.
Ὑπὸ Θεοῦ.	Under the influence of God.

* 63. *Κατα*, *from*, or *against*, commonly governs the genitive; *ατ*, or *according to*, the accusative. *Μετα*, *with*, the genitive; *το*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive; *ατ*, or *with*, the dative; *το*, *beside*, or *against*, the accusative; as,^a

Κατα πετρων.	From the rocks.
Κατα δυναμιν.	According to my power.
Μετα φιλων.	With friends.
Παρα κυριου.	From the lord.
Προς γυμνασιον.	To school.

—— The poets sometimes have *μετα*, with a dative; as,

Μετ' (εν) ανδρασι μαχεσ- θαι.	To fight with men.
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64. A preposition often governs the same case, in composition, that it does without it; as,

Απηνης εκκυλινδεται.	He is tossed from his chariot.
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CONJUNCTIONS.

65. The conjunctions, *και*, *τε*, *δε*, *αλλα*, *μεν*, *ουτε*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολλου οχλου οντος,	The multitude being very great,
και μη εχοντων τι φα- γωσι.	and they having nothing to eat.
Εωρακα και μεμαρτυρηκα.	I have seen and borne witness.

^a *Παρα* and *προς* are joined, in this rule, for the sake of conciseness; as they may, commonly, be translated in the same words. But there is a marked distinction in the ideas expressed by them; *παρα* implying *permanence*, *duration*, *possession*, and *προς*, *contingency*.

66. Αν, εαν, επειδαν, ινα, οφρα, οπως, οταν, οποταν, καν, κεν, and ως, are, for the most part, joined with the subjunctive mood; as,^a

Ἴνα γνῶτε. That ye may know.

Καν ἀμεινον ἀγωνισῶμαι. Though I should fight better.

———— Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods; as, (see obs. 74, 75, 76.)

Αν καὶ τυγχάνει βασιλεὺς ὢν. Although he were a king.

^a It cannot be said that any of these conjunctions necessarily requires the subjunctive mood; nor that there is any difference in the meaning of the conjunctions, according to the different moods with which they are used. In this respect the verb and conjunction appear totally independent of each other. Practice only, and the careful reading of the best authors, will direct the writers in the application of this rule. Some grammarians have been at great pains, in specifying with what particular moods and tenses certain conjunctive particles are used; but he who depends on any other rule, in this case, than *his own knowledge*, and *imitation of chaste writers*, will be ever liable to errors.

GREEK EXERCISES.

CHAPTER. I.

1. OF honours, to a city, labour, of an old man, to oxen, to lions, faith, to a horn, of parsimony, O Thomas, two sons of Atreus, of Pythagoras.

2. Mountains, of two winds, bows, of a day, O Mercury, to a day, two brothers, of a Saviour, O woman, to Jove, life, of muses.

3. To trees, O man, of Demosthenes, to Latona, of a phrase, to a father, O king, of a poet, to a mouse, of an end, virgins, friendship.

4. To tribunals, O robber, a ship, to men, of a king, bowls, of a mind, oxen, to daughters, to shepherds, a stream, parts.

5. To nations, of a flock, a priest, a fish, to a husband, of spring, to feet, O Hector, O Ajax, a crow, of a wall, two serpents.

6. Of two men, a storm, a father, cities, Arabians, a snake, to fathers, a comb, lions, walls, clusters, winter.

7. Dogs, to a vine, a sea, a wild boar, of an army, to horns,

Τιμη, αστυ, πονος^α,
πρεσβευς, βους, λεων, πισ-
τις^α, κερας, φειδω, Θωμας,
Ατρειδης, Πυθαγορας.

Ορος, ανεμος, τοξον,
ημερα, 'Ερμεας, ημερα,
αδελφος, σωτηρ, γυνη,
Ζευς, βιος^α, μουσα.

Δενδρον, ανηρ, Δημοσ-
θενης, Λητω, φρασις, πα-
τηρ, βασιλευς, ποιητης,
μυς, περας, παρθενος^α, φι-
λια^α.

Βημα, ληστης, ναυς^α,
ανηρ, αναξ, λεδης^α, νοος,
βους^α, θυγατηρ, ποιμην,
ῥοος^α, μερος.

Εθνος, πωυ, ιερευς^α, ιχ-
θυς^α, ποσις, εαρ, πους, 'Εκ-
τωρ, Αιας, κοραξ^α, τειχος,
δρακων.

Ανθρωπος, λαιλαψ^α, πα-
τηρ^α, πολις, Αραβ, οφισ^α,
πατηρ, κτεις^α, λεων, τει-
χος, βοτρυς^α, χειμων^α.

Κυν, αμπελος, θαλασ-
σα^α, συς, στρατευμα, κερας,

of a mother, kings, a stone, favour, to a heart, O boy.

8. A mother, to an oak, O Simois, a giant, of power, to honey, birds, of heroes, roses, O sun, O Scythian, to orators.

9. To birds, of two lions, to a bone, debts, O Hercules, sons, of a word, to shepherds, of a citadel, snakes, of a foot, to bellies.

10. Teeth, O Neptune, to fathers, a belly, to bodies, honours, O impudent, to mustard, of a hatchet, parsimony, of youth, of doors.

11. Of Pelides, a fountain, of love, to Phœbus, marriages, two heads, of oxen, servants, night, to power, of two horses, a port.

12. Of Sparta, of a wound, a goblet, to cities, to reverence, two mouths, O interpreter, trenches, virtues, to two hands, to myriads, a multitude.

13. Air, two eyes, a beach, flowers, to a well, of years, of water, customs, Trojans, Greece, O judge, of a tripod.

14. Possessions, a sea, countries, eyebrows, knees, O Jesus, disciples, of a spear, a kingdom, parents, of Atlas, laughter.

μητηρ, βασιλευς^α, λαας^α,
χαρις^α, κεαρ, παις.

Μητηρ^α, δρυς, Σιμοεις,
γιγας^α, δυναμις, μελι, ορνις,
ήρως, ροδον, ήλιος, Σκυθης,
ρήτωρ.

Ορνις, λεων, οστεον, χρε-
ος, Ήρακληης, υίευς, επος,
νομευς, αστυ, οφίς^α, πους,
γαστηρ.

Οδους, Ποσειδων, πατηρ,
γαστηρ^α, σωμα, τιμη^α, κυ-
νωπης, σινηπι, πελεκυς, φει-
δω^α, νεοτης, θυρα.

Πηλειδης, πιδας^α, φιλο-
της, Φοιβος, γαμος, κεφα-
λη, βους, θεραπων, νυξ^α,
κρατος, ιππος, λιμνη^α.

Σπαρτα, έλκος, κρητηρ^α,
πολις, αιδως, στομα, έρμη-
νευς, ταφρος^α, αρετη^α, χειρ,
μυριας, πληθυς^α.

Αιθηρ^α, ομμα, ρηγμιν^α,
ανθος, φρεαρ, ετος, ύδωρ,
εθος, Τρως, Έλλας^α, κριτης,
τριπους.

Κτεαρ, αλς^α, πατρης,
οφρυς, γονυ, Ιησους, μαθη-
της, δορυ, βασιλεια^α, τε-
κευς, Ατλας, γελως^α.

CHAP. II.

A verb agrees with its nominative, in number and person.

Verbum cohæret, &c. *Eton.*

Concordantiæ sunt, &c. *Wetten.*

A verb agrees with, &c. *Bell.*

Concordantiæ duæ sunt, &c. *Holmes.*

ACTIVE.

1. *Pres.* I HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

Τίω, τυπτώ, λέγω, γράφω, δίδωμι, στέλλω, φέρω, ἐθέλω.

2. *Imperf.* I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

Φέρω, ὄραω, πέμπω, γέλλω, τρέχω, νομίζω.

3. 1. *Fut.* Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

Ελαυνω, φημι, ακολουθεω, καλεω, πονεω.

4. 2. *Fut.* I will do, he will bury, ye will cut, they two will strike.

Πρασσω, θάπτω, τέμνω, τυπτώ.

5. 1. *Aor.* I wondered, they gave, he did, thou placedst, they two remained, we wrote.

Θαυμάζω, δίδωμι, πρασσω, τίθημι, μένω, γράφω.

6. 2. *Aor.* They did come, I did find, thou didst see, we did strike, they two did give.

Ερχομαι, εὕρισκω, εἶδω, τυπτώ, δίδωμι.

7. *Perf.* I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Ὅραω, τυγχάνω, λέγω, τιμᾶω, πονεω.

8. *Pl. perf.* I had written, ye two had known, thou hadst made, they had struck. Γραφω, γινωσκω, ποιεω, τυπτω.

MIDDLE.

9. *Pres.* Thou sittest, he comes, they turn themselves. Ἡμαι, ἰκομαι, τρεπω.

10. *Imperf.* I was beginning, ye were hurting yourselves, they were standing. Αρχομαι, βλαπτω, ἱσ-τημι.

11. 1. *Fut.* Thou shalt prepare thyself, we shall take, I shall know, ye shall receive. Παρασκευαζω, δεχομαι, γινωσκω, λαμβανω.

12. 2. *Fut.* Ye two will strike yourselves, he will drink, I will turn myself. Τυπτω, πινω, τρεπω.

13. 1. *Aor.* He ceased, they two did, I stretched myself. Παύω, πρασσω, τεινω.

14. 2. *Aor.* We two did give, they were, he did place himself. Διδωμι, γινομαι, τιθημι.

15. *Perf.* I have suffered, we have struck ourselves, thou hast trusted, he has escaped. Πασχω, τυπτω, πειθω, φευγω.

16. *Pl. perf.* He had left, I had heard, they had come. Λειπω, ακουω, ερχομαι.

PASSIVE.

17. *Pres.* He is named, we two are nourished, they are admired. Ονομαζω, τρεφω, θαυ-μαζω.

18. *Imperf.* I was struck, they were prepared, it was written. Τυπτω, παρασκευαζω, γραφω.

19. 1. *Fut.* I shall be punished, thou shalt be left, he shall be sent. Κολαζω, λειπω, στελλω.

20. 2. *Fut.* Ye will be struck, he will be delivered. Τυπτω, απαλλασσω.

21. 1. *Aor.* It was said, we were found, ye were loved. Λεγω, εὑρισκω, φιλεω.

22. 2. *Aor.* He was buried, they were manifested, I was sent.

Θαπτω, φαινω, στέλλω.

23. *Perf.* It has been done, they have been struck, we have been loved.

Πρασσω, τυπτω, φιλέω.

24. *Pl. perf.* I had been educated, it had been judged.

Τρεφω, κρίνω.

25. *P. P. Fut.* She shall be buried.

Θαπτω.

PROMISCUOUS EXAMPLES.

26. He was challenging, he was laughing, to make, having perceived, thou mayest send, to go, he was blaming, they would guard, he was learning, he had stood, he did perceive, having descended, seeing, he did take, to give, I may become.

Προκαλέω^m, γέλω, ποίεω, αισθανομαι⁶, πέμπω, πορεύομαι, μεμφομαι, φυλάσσω, μανθάνω, ἵστημι, αισθανομαι, καταβαίνω⁷, ὄραω, λαμβάνω, δίδωμι⁶, γίνομαι.⁶

27. I would affirm, they may be, I was contented, they might leap, he would be taken, it has been wrought, I would appear, being about to find, he has suffered, having composed, he would compare, to be able, to have struck, having read.

Αφορίζω^{ms}, εἰμι, ἀρκεῶ^{ps}, ἐφορμαῶ^s, λαμβάνω, ἐξεργάζομαι, δοκεῶ^s, εὐρίσκω^s, πάσχω, συντίθημι⁷, παρεικαζῶ^s, δυναμαι, ἐκπλησσω^s, ἀναγινώσκω.⁷

28. They have used, to return, they died, to think, he would rebuke, to have sinned, he buried, ye think, we did come, they have been injured, they were thinking, hear ye, they showed.

Χράομαι^p, ἐπανερχομαι⁶, ἀποθνήσκω, νομιζω, ἐπιτιμαῶ^s, ἀμαρτάνω, θάπτω, οἶομαι, ἀφικνεομαι, ἀδικέω, οἶομαι, ἀκουῶ^s, δείκνυμι.

29. Thou wouldst have, to go away, they might be deceived, they were vexed, having hoped, to be about to be taken away, he

ἔχω, οἰχομαι, σφάλλω⁶, ἀνιάω, ἐλπίζω^s, ἀποσπᾶω^s, μανθάνω⁶, ἐπιτίθημι⁶, νικάω⁷, εἰκώ^{7m},

would learn, having put on, having conquered, to have resembled, thou sawest, they were broken, thou comparedst, it will be necessary, ye shall live, I would shout, they are pleased.

30. To have been hurt, honour thyself, he is able, they may turn, he shall prevent, he hath been seen, they confuse, to have been, he would begin, thou shalt be, they have ordained, to have been grieved.

31. Nothing was made, John answered, do not ye say that it is four months, and the harvest comes? Jesus bore witness, Cyrus received, then the man went away.

32. Philip has died, Chrysan-tas did stand up, and he spoke thus, the time would be, the man shall love, Panthea having sent did say, do not grieve, O Cyrus, that Araspas is gone.

33. Amabam, novi, invenies, scribunt, cecidi, ibat, cucurristi, ^m timuit, veniebamur, sedebo, ero, pugnabat, accipit, moriemur, ^p absumptus est, ureris, percussus sum, pugnavi, magnificabitur.

34. Lex est, tempus videtur, homines cognoscunt, filius moritur, rex existimabat, majores fuerunt, pater cœpit, Deus potest, discipuli veniunt, poetæ cogitant.

θεαομαι, ῥήσσω, εἰκαζω, δει, βιω^m, βοαω^s, αρεσκω.

Βλαπτω, τιμαω^m, δυναμαι, τρεπω, κωλυω, οπτομαι, συγχωω, γινομαι^{7m}, αρχομαι, ειμι, διατασσω, λυπεω.^s

Ουδεν γινομαι⁶, ὁ Ιωαννης αποκρινομαι^{ps}, ουκ συ λεγω οτι τετραμηνον ειμι, και ὁ θερισμος ερχομαι; Ιησους μαρτυρω, Κυρος δεχομαι, απερχομαι⁶ ουν ὁ ανθρωπος.

Φιλιππος θνησκω, Χρυσαντας ανιστημι, και λεγω ωδε, καιρος ειμι, ανθρωπος φιλεω, ἡ Πανθεια πεμπω^s ειπον, μη λυπεω^m, ω Κυρος, ὅτι Αρασπας οιχομαι.

CHAP. III.

An adjective agrees with its substantive, in gender, number, and case.

Adjectivum cum substantivo, &c. *Eton.*

An adjective agrees, &c. *Bell.*

1. A USEFUL man, a common city, sweet honour, black sorrow, of a bad custom, to a worthy man, a holy day, O immortal poet, a sweet voice, two black eyes.

2. The eighth woman, an honourable fortune, of a bloody sword, lofty mountains, a sweet word, a happy life, every way, true horns, a tender heart.

3. A greater man, much wealth, most admirable wisdom, to a more formidable giant, a most graceful virgin, happy gods, a most benevolent nation, a black wall, swifter horses.

4. A most hateful name, a better man, the deepest well, to the greatest father, two horns, of three men, the third hour, of this thing, another ship, to my book, some women.

5. ¶ Sweet peace; horses that work together, stand together more agreeably; the servants were equal sharers; my friends,

Χρηστος ανηρ, κοινος πολις, τιμη ηδυσ, λυπη μελας, ηθος κακος, ανθρωπος αξιος, ημερα αγιος, ποιητης αθανατος, φωνη ηδυσ, ομμα μελας.

Γυνη ογδοος, τυχη τιμηεις, μαχαιρα αιματοεις, ορος υψηλος, επος γλυκυς, βιος ευδαιμων^a, πας οδος, κερας αληθης, κεαρ τερην.

Ανηρ μεγας, πολυς πλουτος^a, σοφια θαυμαστος, γιγας φοβερος, παρθενος χαριεις, θεος μακαρ, εθνος ευνους, τειχος μελας, ιππος ταχυς.

Ονομα εχθρος, ανηρ αγαθος, φρεαρ θαθυς, πατηρ μεγας, δυω κερας, τρεις ανθρωπος, ωρα τριτος,πραγμα ουτος, ναυς αλλος^a, βιβλιον εμος, γυνη τις.

Ειρηνη ηδυσ· ο ιππος συμπονων, πρως συνιστημι⁷. ο υπηρετης ισομοιρος ειμι· ανηρ φιλος, ο μεν

the battle is near, for the enemies advance.

6. Thou art a happier man; all the men sailed wounded; those tragic actors; that is the temple; Agamemnon was passing on joyful.

7. Wherefore, the law is holy, and the commandment holy, and just and good.

8. Homines illustres, capita caduca, cranium muliebre, alia dogmata, læti et alacres viri, quænam hera, pulchrum et bonum virum, maxima pars, dæmonia multa, medio mari, benedictus rex, priori tempore, humanæ speciei, rectam rationem.

αγων εγγυς, προσερχομαι
γαρ ὁ πολεμιος.

Ευδαιμων ανθρωπος ειμι·
τραυματιας δε πας επι-
πλεω². ὁ τραγικος υποκρι-
της οὗτος². εκεινος ειμι ὁ
ιερον· Ατρειδης παροιχομαι
γηθοσυνος.

Ὡστε ὁ μεν νομος ἅγιος,
και ὁ εντολη ἅγιος, και
δικαιος και αγαθος.

CHAP. IV.

A verb signifying actively governs the accusative.

Accusativus sequitur verba, &c. *Eton.*

Transitive, &c. *Wetten.*

Verbs signifying actively, &c. *Bell.*

Regimen Græcis cum, &c. *Holmes.*

1. FOR ye *have* the *poor* always, but ye *have* not *me* always.

Ὁ πτωχος γαρ παντο-
τε εχω, εγω δε ου παντοτε
εχω.

2. I *did* one *work*, and ye all wonder.

Εις εργον ποιω⁵, και
πας θαυμαζω.

3. Do ye not know that the unjust *shall* not *inherit* the *kingdom*?

Η ουκ ειδεω^{m7}, ὅτι αδι-
κος βασιλεια ου κληρονο-
μεω.

4. The saints *judge* the *world*.

Ὁ ἅγιος ὁ κοσμος κρινω.

5. *Fear God, and honour thy parents.*

6. *Hate those that flatter, as those that deceive; for both, when trusted, injure those who trust them.*

7. The poets *know* that this is so, and *the difference.*

8. ¶ And *thinkest* thou *this*, O man, that *judgest* them *who* do such things, and dost the same, that thou *shalt* escape the *judgment* of God?

9. For it *has* not shoes by the smith, nor *arms* by the shoe-maker.

10. But the disciples did not *know* these *things*.

11. Hippocrates *having* cured many diseases, fell sick and died; the Chaldeans *foretold* the deaths of many, then fate *took* them off also; Alexander, and Pompey, and Caius Cæsar *having* entirely destroyed whole cities so often, and *having* cut off many myriads of horse and foot in battle, at last departed from life themselves.

12. Jubeant eos, habebant currus, mittunt nuncios, dicebat hæc, adducere obsides, socios metuebant, relinquere nullum, vera loqueris, eosdem honoro, quos ego video, benevolentiam habens, videbunt filium, dimittet nuncios, mutabat ⁶ habitus.

Ὁ μὲν θεὸς φοβέω^m, ὁ δὲ γόνευσ τιμαῶ.

Μισεῶ ὁ κολακεύω^h, ὥσπερ ὁ ἐξαπαταῶ, ἀμφοτέρως γὰρ πιστεύω^{p5h} ὁ πιστεύω^h ἀδικεῶ.

Ὅτι οὗτος οὕτως ἐχῶ, καὶ ὁ διαφορὰ ἰσημι ὁ ποιητής.

Λογίζομαι δὲ οὗτος, ὡ ἀνθρώπος, ὁ κρινώ^h ὁ ὁ τοιούτος πρᾶσσω^h, καὶ ποιεῶ^h αὐτός, ὅτι συ ἐκφεύγω^m ὁ κριμα ὁ Θεός;

Οὐδὲ γὰρ ὑποδήμα ἐχῶ δια ὁ χαλκεύς^a, οὐδὲ ὄπλα δια ὁ σκυτεὺς.^a

Οὗτος δὲ οὐκ γινώσκω⁶ ὁ μαθητής.

Ἱπποκράτης πολὺς νοσος ἰαομαι⁵, νοσεῶ^{5h} ἀποθνήσκω⁶. ὁ Χαλδαῖος πολὺς θάνατος προαγορεύω⁵, εἰτα καὶ αὐτὸς ὁ πεπρωμένον καταλαμβάνω.⁶ Ἀλεξάνδρος, καὶ Πομπηῖος, καὶ Γαῖος Καίσαρ ὅλος πόλις ἀρδὴν τοσαυτακὶς ἀναιρεῶ⁶, καὶ ἐν παραταξίς πολὺς μυρίας ἵππευς^p καὶ πεζοὺς^p κατακοπτῶ⁵, καὶ αὐτὸς ποτὲ ἐξέρχομαι⁶ ὁ βίος.

CHAP. V.

An Adjective is often put absolutely in the neuter, *χρημα* being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

When an infinitive, &c. *Bell.*

1. WHICH then is Nireus, and which Thersites? for neither *is this yet manifest.*

2. They do *nothing new*, but plunder, perjure, write down their debtors, and weigh the farthings.

3. Let some one having come show, either that I do not say *these things true*; or that those who have been deceived will trust him.

4. Yes; for the light was a *pleasant thing*, and to die, *dreadful* and to be avoided.

5. Receive me quickly, O sea, having suffered *dreadful things*.

6. ¶ Tell me, said he, are not you one of those persons, who think that riches are a *better thing* than brothers?

7. To depart from men is *nothing dreadful*, if there are gods, for they would not encompass you with *evil*; but if either there are none, or they do not care for human affairs, *what is it* to me to

Ποτερος ουν ὁ Νιρευς, και ποτερος ὁ Θερσιτης; ουδεπω γαρ οὔτος δηλος.

Καινος ουδεις ποιεω, αλλα αρπαζω, επιορκεω, τοκογλυφεω, οβολοστατεω.

Παρερχομαι^{6h} τις δεικνυμι^δ, η ὥς ουκ αληθης οὔτος εγω λεγω· η ὥς ὁ εξ-απατεω^h πιστευω αυτος.

Ναι· ἡδυς γαρ ειμι ὁ φως, και ὁ τεθνημι, δεινος και φευκτεος.

Δεχομαι^δ εγω, ω θαλασσα, δεινος πασχω.⁷

Ειπον εγω, φημι, ου δηπου και συ ειμι ὁ τοιουτος ανθρωπος, ὅς χρησιμος νομιζω χρημα η αδελφος;

Ὁ εξ ανθρωπος απερχομαι^δ, ει μεν θεος ειμι, ουδεις δεινος· κακος γαρ συ ουκ αν περιβαλλω^δ. η δε ει τις^{ne} ουκ ειμι, η ου μελει αυτος ὁ ανθρωπειος, τις εγω

live in a world void of gods, or void of providence.

8. We received Œdipus, and those with him, when unfortunate, and we have done *many* other *friendly* and *honourable things* to the Thebans.

9. It is not *incredible*, O Proteus, that you, being an inhabitant of the sea, become water; and if you would be ever changed into a lion, neither is this beyond faith. But if it is *possible* that you, dwelling in the sea, can become fire, I entirely wonder at this, and disbelieve it.

10. Our *excellencies* and *defects* are wont to arise nearly from the same causes.

11. I speak *those things*, which I have seen with my father, and ye do *the things* which ye have seen with your father.

12. Indeed *many things*, but it is not right to publish *them* to all men, nor to reveal *the secrets*.

13. But Athenians, I do not think it is proper to relate the strength of Philip, and by these words, to persuade you to do *the things* which are necessary.

14. *Perniciosissimum* est, non modo domum suam destruere, sed etiam corpus, et animam.

15. Hi *multa* quidem dicunt atque *præclara*, sed *nikil* intelligunt.

ζαω εν κοσμος κενος θεος,
η προνοια κενος ;

Ὁ Οἰδῖπυς, καὶ ὁ μετὰ
ἐκεῖνος^ε, ἐκπιπτῶ^δ ὑποδε-
χομαι, καὶ ἕτερος πολὺς ἐγὼ
ὑπαρχῶ^{imp 1} φιλανθρωπος
καὶ ἐνδοξος πρὸς Θηβαίους.

Ἵδωρ μὲν γίνομαι, ὡ
Πρωτεὺς, οὐκ ἀπιθανός,
ἐναλῖος γὰρ εἰμι· καὶ ἐς λε-
ων ὅποτε ἀλλασσῶ^δ, ὁμῶς
οὐδὲ οὗτος ἐξὼ πιστῖς. Εἰ
δὲ καὶ πυρ γίνομαι δυνα-
τός, ἐν ὃ θαλάσσης οἰκῶ,
οὗτος^α πανυ θαυμαζῶ καὶ
ἀπιστῶ.

Ἀπο ὅς ἐγὼ^{pd} ὁ ἀγαθός^{ne},
σχέδον ἀπο αὐτός οὗτος
καὶ ὁ κακὸς γενναῶ^m φιλεῶ.

Εγὼ ὅς ὄραω παρὰ ὁ
πατὴρ ἐγὼ, οὗτος λαλεῶ,
καὶ συ οὖν ὅς ὄραω παρὰ ὁ
πατὴρ συ, οὗτος ποιεῶ.

Νη Ζεὺς καὶ πολὺς, ἀλ-
λὰ οὐ θεμῖς ἐκφερῶ αὐτός
πρὸς ἅπας, οὐδὲ ὁ ἀπορρή-
τος ἐξαγορεύω.

Ὁ μὲν οὖν, ὡ ἀνὴρ Ἀθη-
ναῖος, ὁ Φίλιππος ῥώμῃ δι-
εξιμί, καὶ διὰ οὗτος ὁ
λόγος^ε, προτρέπω ὁ δεῖ^{hpl}
ποιεῶ συ, οὐχὶ καλῶς ἐχῶ
ἡγεομαι.

CHAP. VI.

Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing.

Verba substantiva, &c.

Nominativus postponitur etiam, &c. *Eton.*

Verba passiva vocandi, &c. *Wetten.*

Τυγχανω, εἰμι, &c.

Verbs of naming, &c. *Bell.*

1. *AND* Cyrus took care, that they *might* never come in without having sweated.

2. What then can one say, when such old persons are lovers of life?

3. I wish there were something, said Araspas, in which *I* could be useful.

4. Gordian was proclaimed emperor being about thirteen years old.

5. ¶ *Be such* to your parents, as you would wish your own children to be to yourself.

6. *Am I* not free? *am I* not an apostle? have I not seen Jesus our Lord? If *I* am not an apostle to others, yet doubtless I am to you; for *ye* are the seal of mine apostleship; are not *ye* my work in the Lord?

Επιμελομαι² δε και ὁ Κυρος, ὅπως μηποτε ἀνιδρωτος γινομαι⁶ εἰσεἰμι.⁶⁰

Τις οὖν ἀν τις ἐτι λεγω^ο, ὅποτε ὁ τηλικουτος φιλοζωος εἰμι;

Εἰ γὰρ γινομαι⁶⁰, φημι ὁ Ἀρασπας, ὅ, τι ἐγὼ ἀν γινομαι⁶⁰ χρησιμος.

Γορδιανος περὶ ἐτος³ πού γινομαι^{7η} τρισκαίδεκα αὐτοκρατωρ ἀναδεικνυμι.⁵

Τοιουτος γινομαι περὶ ὁ γονευσ^α, οἷος^α ἀν ευχομαι⁵⁰ περὶ σεαυτου⁸ γινομαι ὁ σεαυτου παις.

Οὐκ εἰμι ἐλευθερος; οὐκ εἰμι ἀποστολος; οὐχι Ἰησους ὁ Κυριος ἐγὼ ὄραω; Εἰ ἄλλος οὐκ εἰμι ἀποστολος, ἀλλὰ γέ συ εἰμι· ὁ γὰρ σφραγίς ὁ ἐμός ἀποστολῇ συ εἰμι· οὐ ὁ ἐργὼν ἐγὼ συ εἰμι ἐν Κυρίῳ;

7. It is directed to such persons as advance to any actions, to set before their eyes those who are or have been good; and to consider, what Plato would have done in this case, what Epaminondas would have said, *how Lycurgus or Agesilaus would have appeared.*

8. And then to leave all those things, that thou mayest not be cast in bound, like sheep.

9. *Forte quæ humana sapientia est.*

10. *Hic familiaris meus erat ab juventute.*

11. *Hic sapientissimus est, qui novit quod nihilo dignus, revera, est, quoad sapientiam.*

Ἦδη δὲ ὁ τοιοῦτος παρ-
επομαι, ὁ βαδίζω^h ἐπι-
πραξίς^a τις, τιθῆμι^m προ-
οφθαλμος ὁ εἰμι^h αγαθος ἡ
γίνομαι^{p7h}. καὶ διανοεώ^m,
τις δὲ ἀν πρᾶσσω⁵ⁱ ἐν οὐ-
τος Πλατῶν, τις δὲ ἀν εἰ-
πονⁱ Ἐπαμινωνδᾶς, ποῖος
δὲ ἀν ὀπτομαι^{p5} Λυκούργος
ἡ Ἀγησίλαος.

Καὶ τότε πᾶς ἐκεῖνος
ἀφίημι, ἵνα μὴ δεῶ^{7h} ἐμ-
βαλλῶ⁵, ὡς ὁ προβατόν.

CHAP. VII.

The conjunctions, καὶ, τε, δὲ, ἀλλὰ, μὲν, οὐτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. By *night and day*, in the mountains, and the tombs.

2. He *confessed, and denied* not.

3. I think that we all have the pledges of faith, in *our own minds, and in our own hands.*

4. Let this robber *Sostratus be* cast into Pyriphlegethon; and

Νυξ⁸ καὶ ἡμέρα, ἐν ὁ-
ροῖς^d καὶ ἐν ὁ μνήμα.

Ὁμολογῶ, καὶ οὐκ ἀρ-
νεομαι.

὘ννοῶ ὅτι ἐχω πᾶς ὁ
πιστός^{ne}, ἐν ὁ ἡμετέρος
ψυχῇ^d, καὶ ἐν ὁ ἡμετέρος
χείρ.

Ὁ μὲν λῃστής οὗτος
Σωστράτος ἐς ὁ Πυριφλέ-

the sacrilegious man be torn asunder by the Chimæra.

γέθων^a εμβάλλω⁷. ὁ δὲ ἱεροσυλὸς ὑπὸ ὁ Χίμαιρα⁸ διασπᾶω⁵

5. ¶ You have already seen this ferryman who brought you over, and the lake.

Ὁ πορθμεὺς οὗτος, ὅς σου διαπεραῶ, καὶ ὁ λιμνὴ, ἥδῃ ὄραω.

6. We ought to shun those kinds of manners which are not simple, but insidious, more than vipers.

Ὁ^{ne} ὁ ἥθος μὴ ἀπλοῦς, ἀλλὰ ἐπιβουλὸς, φυλασσῶ^m μαλλὸν θείῃ ὁ⁵ ἐχίς.

7. I shall endeavour to show you, what this is, which has caused me both the name and the calumny.

Εγὼ συ πειραῶ^m ἀποδείκνυμι⁵, τίς ποτε εἰμι οὗτος, ὅς ἐγὼ ποιεῶ ὁ τε ὄνομα καὶ ὁ διαβολή.

8. Qui proximi sunt Deo, et circa eum ordine instructi, geometræ, et arithmetici, et philosophi, et medici, et astronomi, et grammatici.

9. In his enim solis silentio melior est oratio; in aliis vero tacere satius est quàm loqui.

CHAP. VIII.

Αν, εαν, επειδαν, ινα, οφρα, ὅπως, ὅταν, ὅποτε, καν, κεν, and ὡς, are, for the most part, joined with the subjunctive mood.

— Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods.

Subjunctivo junguntur, εαν, &c. *Eton.*

Αν et εαν, &c. *Wetten.*

The conjunctions ινα, &c.

The conjunctions αν, &c. *Bell.*

1. BUT the chief priests consulted among themselves, *that they might kill Lazarus also.*

Βουλευσῶ^m δε ὁ ἀρχιερεὺς, ινα καὶ ὁ Λαζαρος ἀποκτείνω⁵.

2. *Though we should take to us both the earth and the sea.*

3. *As soon as you will have ascended, if you see Menippus the Cynic in any place.*

4. And she asked him, *that he would cast out the devil.*

5. And *if you desire these things, both to be rich and to govern.*

6. *If you be fond of learning, you will learn much.*

7. ¶ Look inward; the fountain of good is within, and always able to spring, *if you always dig.*

8. No other shall hurt you, *unless you please; then only you will be hurt, when you think that you are hurt.*

9. He hath blinded their eyes, and hardened their heart, *lest they might see with their eyes, and understand with their heart, and be converted, and I should heal them.*

10. And it is necessary often to take courage in hunting, *when any one of the strong wild beasts sets itself against us.*

11. *Unless the grain having fallen die, it remaineth alone, but if it die, it bears much fruit.*

12. Yet he *should not, on this account, appear better than a noble and skilful commander.*

Και αν ὁ γεα, και αν ὁ θαλασσα προσλαμβάνω.^{6a}

Επειδαν ταχιστα ανερχομαι⁶, ην που ειδω⁶ Μενιππος ὁ κυων.

Και ερωταω² αυτος, ινα ὁ δαιμονιον εκβαλλω.

Εαν δε και ουτος εθελω, και πλουτεω και αρχω.

Εαν ειμι φιλομαθης, ειμι πολυμαθης.

Ενδον βλεπω· ενδον ὁ πηγη ὁ αγαθος, και αι αναβλυζω δυναμαι^h, εαν αι σκαπτω.

Συ αλλος ου βλαπτω, εαν μη συ θελω· τοτε δε ειμι βλαπτω^{7h}, ὅταν υπολαμβάνω⁶ βλαπτω.

Τυφλω αυτος ὁ οφθαλμος, και παρω αυτος ὁ καρδια· ινα μη ειδω⁶ ὁ οφθαλμος, και νοεω⁵ ὁ καρδια, και επιστρεφω^{6b}, και ιαομαι⁵ αυτος.

Και ὁ ψυχη^a πολλακις αναγκη θηγω^m εν ὁ θηρα, ὅταν τις ὁ αλκιμος θηριον ανθιστημι.

Εαν μη ὁ κοκκος πιπτω⁶ αποθνησκω⁶, αυτος μονος μενω, εαν δε αποθνησκω⁶, πολυς καρπος φερω.

Ου μην δια ουτος^a αγαθος δοκεω⁵⁰ αν γενναιος και στρατηγικος ανηρ.

13. Lord, if thou wert here, Κυριος, ει ειμι ωδε, ουκ αν
my brother *should* not have died. αποθνησκα⁶¹ εγω ο αδελφος.

14. Idcirco et legislator primum hoc posuit in iudicium
jurejurando, "Sententiam feram secundum leges;" illud
nimirum bene sciens, quod, *cum conservarentur* civitati leges,
servatur etiam democratia.

CHAP. IX.

One substantive agrees with another, signifying the same thing, in case.

One substantive agrees, &c. *Bell.*

1. I *Paul* the prisoner. Εγω Παυλος ο δεσμιος.
2. Of *God* the father and the Lord *Jesus Christ*. Θεος πατηρ και κυριος Ιησους Χριστος.
3. I am a *relation* to you, being also myself a *cur*. Συγγενης ειμι συ^d, κυων και αυτος ειμι.
4. ¶ For *Homer*, relating the wounds, dissensions, revenges, tears, chains, and sufferings of every kind of the gods, seems to me, as much as in his power, to have made the *men* who fought at Troy, *gods*, and the *gods*, *men*. 'Ομηρος γαρ, εγω δοκειω, παραδιδωμι τραυμα θεος, στασις, τιμωρια, δακρυ, δεσμον, παθος παμφυρτος, ο μεν επι ο Ιλιακος^{pe} ανθρωπος οσος^{ne} επι ο δυναμης^d, θεος ποιειω, ο θεος δε, ανθρωπος.
5. And a certain *Pharisee* of the council rising up, by name *Gamaliel*, a doctor of law, ordered them to put out the men a little while. Ανιστημι⁶ δε τις εκ ο συνεδριον Φαρισαιος, ονομα Γαμαλιηλ, νομοδιδασκαλος, κελευω εξω βραχυ ο ανθρωπος ποιειω.⁵
6. You may teach the son of *Cræsus*; for I wish to be a *talker*, and not a *statue*. 'Ορα συ^d ο Κροισος παις παιδειω· εγω γαρ λαλος ουκ ανδριας ειμι βουλομαι.

7. Venia, O Ajax, (ei debetur) si, cum esset homo, appetivit *gloriam, rem dulcissimam*, propter quam et nostrum unusquisque periclitari sustinet; quandoquidem etiam vicit te, et hæc apud iudices Trojanos.

CHAP. X.

The infinitives of substantive verbs, such as εἶναι, γίνεσθαι, &c. have the same case after them that goes before them.

The infinitives εἶναι, &c. *Bell.*

1. THE name “boaster” appears to me, to lie upon *those who pretend to be richer* than they are, and *more valiant*, and *who promise to do those things* which they are not fit to do.

2. You see how nothing hinders the *Scythian Anacharsis* to be admired, and *called a wise man*.

3. ¶ The shortest, and safest, and most honourable way, is, in whatever thing *you wish to seem to be good*, to endeavour *to be good* in it.

4. Mihi videtur *injustus esse*, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enitur.

‘Ο μὲν ἀλαζων ἐγὼ^d γε δοκεῶ ὀνομα, κείμαι ἐπὶ ὁ^d προσποιεῶ^{mh} καὶ πλουσιος εἰμι, ἢ εἰμι, καὶ ἀνδρείος, καὶ ποιεῶ^{sf} ὅς μὴ ἱκανος εἰμι ὑπισχνεομαι.^h

‘Οραὼ ὥς οὐδεὶς κωλυῶ ὁ Σκυθῆς Ἀναχάρσις καὶ θαυμάζω, τε καὶ σοφὸς ὀνομαζῶ.

Σύντομος τε, καὶ ἀσφαλῆς, καὶ καλὸς ὁδὸς ὁ, τί (συ) ἀν βουλομαι δοκεῶ ἀγαθὸς εἰμι, τοῦτο καὶ (σε) γινομαι⁶ ἀγαθὸς πειραῶ.^m

CHAP. XI.

One substantive governs another, signifying a different thing, in the genitive case.

An adjective in the neuter gender, without a substantive, governs the genitive.

Græcis cum Latinis, &c. *Wetten.*

One substantive governs, &c.

An adjective of the neuter, &c. *Bell.*

1. BLESSED be he that cometh in the name of the Lord, the king of Israel. Ευλογεω^{h7} ὁ ἐρχομαι^h ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς ὁ Ἰσραηλ.

2. Now is the judgment of this world; now the ruler of this world shall be cast out. Νυν κρισις εἰμι ὁ κόσμος οὗτος· νυν ὁ ἀρχων ὁ κόσμος οὗτος ἐκβαλλω ἐξω.

3. And immediately his ears were opened, and the bond of his tongue was loosed. Καὶ εὐθεὺς διανοίγω⁵ αὐτος ὁ ἀκοή, καὶ λύω⁵ ὁ δεσμός ὁ γλῶσσα αὐτος.

4. You see a citizen of the world. Ὁ κόσμος πολίτης ὄραω.

5. A little time breaks the connections of the wicked; but no length of time can destroy the friendships of the good. Ὁ μὲν ὁ φαῦλος συνηθεία ὀλίγος χρόνος διαλυω⁵· ὁ δὲ ὁ σπουδαῖος φιλία οὐδεὶς ἀνὸς παρὰ αἰῶν ἐξαλείφω.⁵⁰

6. The mind of man upbraids itself, when it is hypocritical. Ὑβρίζω ἑαυτοῦ^a ὁ ὁ ἀνθρώπος ψυχή, ὅταν ὑποκρινομαι.

7. Nightly visions are not only the echoes of daily accidents and conversations, but also the productions of a remiss habit. Ὁ νυκτερινὸς φαντασία οὐ μόνον ὁ μεθήμερινος εἰμι συντυχία καὶ ὁμιλία ἀπήχημα, ἀλλὰ καὶ ὁ ῥαθυμὸς συνηθεία γεννημα.

8. If ye desire that I should lose my good things, that ye may acquire things which are not Εἰ ἐγώ^a ἀξίω ὁ ἀγαθὸς ὁ ἐμαυτοῦ ἀπολλυμι^{5f}, ἵνα συὸς μὴ ἀγαθὸς περὶποιεω^{m5},

good, see yourselves how unjust and thoughtless ye are.

9. For as when a light is present at night, it draws the *eyes* of all to itself, so the *beauty* of *Autolycus* attracts the *regards* of all to itself.

10. ¶ He will easily find his leathern coat again, and his spade, in the *lees* of his *cask*.

11. I am a *deliverer* of men, and an *healer* of *passions*, but upon the whole, I desire to be the *prophet* of *truth* and *freedom*.

12. By their present great joy, they had *something of a slight hope*, that, in future, they should not be consumed by any other disorder.

13. You desire *nothing of a difficult* matter, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent *the very nature of the thing*, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. *The end of tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers,

ὄραω συ πως ανισος ειμι και αγνωμων.

Ὡσπερ γαρ ὅταν φεγγος εν νυξ παρειμι⁵, πας προσ-αγω ὁ ομμα, οὕτω και ὁ Αυτολυκος καλλος πας εφελκω^m οφεις επι ἑαυτου.³

Ῥαδιως εὕρισκω³ ὁ διφθε-ρα αυθις, και ὁ δικελλα, εν ὁ τρυξ³ ὁ πιθος.

Ελευθερωτης ειμι ὁ ανθρωπος, και ιατρος ὁ παθος, ὁ δε ὅλος^{ne}, αληθεια και παρρησια προφητης ειμι βουλομαι.

Ὁ παραχρημα περιχα-ρης, ες ὁ επειτα χρονος, ελπις τις εχω² κουφος, μηδε αν ὑπο αλλος νοσημα⁸ ποτε ετι διαφθειρω.^{6f}

Ουδεις τις χαλεπος πραγμα επιθυμew, βουλομαι γινωσκω⁶ τις ειμι νομος.

Διαφερw ὁ ὁμοιωμα ὁ συμβολον⁸. καθοσον ὁ μεν ὁμοιωμα ὁ φυσις αυτος ὁ πραγμα, κατα ὁ δυνατος^{ne}, απεικονιζω^m βουλομαι, και ουκ ειμι επι εγω^d αυτος μεταπλασσω⁵. ὁ δε γε συμβολον ὁ ὅλος^{ne} επι εγω εχω, ἄτε και εκ μονος ὑφισταμαι^h ὁ ἡμετερος επινοια.

Ὁ τελος τραγωδια και ιστορια ου ὁ αυτος, αλλα ὁ εναντιος· εκει μεν γαρ δει δια ὁ πιθανος λογος⁸, εκπλασ-

at present, by the most persuasive words; in the latter by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

σω⁵, και ψυχαγωγέω⁵,
κατα ὁ^{ne} παρῆμι^h, ὁ ακουω⁵
ενθαδε δε, δια ὁ αληθινος
εργον και λογος, εις πας ὁ
χρονος, διδασκω⁵ και πειθω⁵
ὁ φιλομαθεω.^h

16. Socrates, et Homerus, et Hippocrates, et Plato, *eorumque admiratores*, quos etiam æque ac deos colimus, tanquam *præfecti* quidam, atque *Dei ministri*.

CHAP. XII.

The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*

The relative, ὅς, ἥ, ὅ, &c.

If a nominative comes, &c. *Bell.*

1. THAT the word might be fulfilled *which he spoke*.

ἵνα πληρωῷ⁵ ὁ λογος ὅς
ειπον.

2. Having seen the *chariots which Joseph sent*, the spirit of our father Jacob revived.

Εἰδω⁵ ὁ ἀμαξα ὅς απο-
στελλω Ἰωσηφ, αναζωπυρεω
ὁ πνευμα Ἰακωβ ὁ πατηρ.

3. You seem never to have seen the polypus, nor to know *what* this fish does.

Συ δοκεω ουδε πολυπους
ὁραω πωποτε, ουδε ὅς^{ne}
πασχω ὁ ιχθυς οὔτος ει-
δεω.⁷

4. There was a certain rich *man, who had* a steward.

Ανθρωπος τις ειμι πλου-
σιος, ὅς εχω²οικονομος.

5. ¶ What time or what opportunity do ye seek better than the

Τις χρονος, η τις και-
ρος ὁ παρῆμι^h αγαθος ζη-

present? or when will ye do *the things which are necessary*, if not now?

6. *Whom* I often saved when in danger of being cut off by the Phrygians.

7. I lost none of *those persons* whom thou gavest to me.

8. One, of those who sat with him, having heard these things, said; *He* is happy who shall eat bread in the kingdom of God.

9. It is superfluous to say *these things* to them, which they know.

10. The first person is that in which the speaker speaks of him self; the second, in which, of him to whom he speaks; the third, in which, of another.

11. Such are hyperboles and plurals; but we shall show in the sequel, the *danger* which they seem to have.

τεω; η ποτε ὅς δει πρασ-
σω³, ει μη νυν;

‘Ὅς εγω πολλακις σωζω,
κινδυνευω^h κατακοπτω^{7f} ὑ-
πο ὁ Φρυξ.^g

‘Ὅς διδωμι εγω, εξ αυ-
τος ουδεις απολλυμι.

Ακουω⁵ τις, ὁ συνανακει-
μαι^h, οὔτος, ειπον· Μακα-
ριος ὅς φαγω^{m4} αρτος εν ὁ
βασιλεια ὁ Θεος.

Περισσος^{ne} οὔτος λεγω
προς αυτος, ὅς ισημι.

Πρωτος προσωπον ὅς^d
περι ἑαυτος^g φραζω ὁ λε-
γω^h. δευτερος, ὅς περι ὁ
προς ὅς ὁ λογος· τριτος, ὅς
περι ἑτερος.

Τοιουτος^{ne} πως και ὁ
ὑπερβολη, και ὁ πληθυντι-
κος^{ne}. δεικνυμι δε εν ὁ^p
επειτα ὁ κινδυνος, ὅς εχω
ειχω.^{m7}

12. Circumque ipsum omnes ordine instructi sunt, *locum* unusquisque, *quem* ille dedit, non relinquentes.

13. Diram quandam narras *hominum* stultitiam, *qui* tanto amore amant rem pallidam gravemque.

CHAP. XIII.

The prepositions *αντι*, *απο*, *εκ*, or *εξ* and *προ*, govern the genitive; *εν*, and *συν*, the dative; *εις*, or *ες*, and *ανα*, the accusative.

———— The poets sometimes have *ανα*, with a genitive, or dative.

Præpositiones sunt, &c. *Eton.*

Genitivo soli, &c.

Dativo soli, &c.

Accusativo soli, &c. *Wetten.*

The prepositions *αντι*, &c.

Εν and *συν*, &c.

Ανα and *εις*, &c. *Bell.*

1. I did proceed, and I come
from God; for I have not come
from myself, but he sent me.

Εγω εκ ὁ Θεος ἐξέρχο-
μαι και ἦκω· ου γαρ απο
εμαυτου ερχομαι, αλλα
εκεινος εγω αποσπελλω.

2. He fights *for his own things*.

Προ ὁ ιδιος μαχομαι.

3. Then one *of the disciples*
says.

Λεγω ουν εις εκ ὁ μαθη-
της.

4. I did catch *in the cave*, hav-
ing returned *from the feeding* of
my cattle, many fellows.

Καταλαμβανω εν ὁ αν-
τρον, απο ὁ νομη αναστρε-
φω⁵, πολυς τις.

5. Pleasure is rather *in rest*,
than *in motion*.

Ἠδονη μαλλον εν ηρεμια
ειμι, η εν κινήσει.

6. And all the brethren *with*
me, to the churches of Galatia.

Και ὁ συν εγω πας αδελ-
φος, ὁ εκκλησια ὁ Γαλατια.

7. When he went *to the Per-*
sians.

Οτε εις Περσης απει-
μι.²

8. He was a manslayer *from*
the beginning, and he has not
stood *in the truth*; because the
truth is not *in him*.

Εκεινος ανθρωποκτονος
ειμι απο αρχη, και εν ὁ
αληθεια ουχ ιστημι· ὅτι
αληθεια ουχ ειμι εν αυτος.

9. And some were Grecians of those who went up, that they might worship in the festival.

10. It is a fine thing to receive immortal glory, in exchange for a mortal body.

11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, before grace in speaking.

12. It contributes much to their learning, to be temperate, that they see the older men also living temperately, through every day.

13. Having in his hands, the crown of the far-darting Apollo, on the golden sceptre.

14. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te desinet.

15. Alii vero, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolentque sumptuosas illas coenas, et infundunt vinum, mulsumque in foveas.

Εἰμι δὲ τις Ἑλλήν, ἐκ ὁ ἀναβαίνω^h, ἵνα προσκυνῶ⁵ ἐν ὁ ἑορτῇ.

Καλὸς, ἀντὶ θνητοῦ σώμα, ἀθανάτος δοξά ἀντικαταλλάσσω.^{m5f}

Δίκαιος πολίτης⁵ κρίνω, ὁ ὁ πραγμα σωτηρία, ἀντὶ ὁ ἐν ὁ λεγώ^f χάρις αἶρεω.^m

Μεγά συμβαλλω^m εἰς ὁ^{ne} μανθάνω^f σωφρονεῶ αὐτοῦ, ὅτι καὶ ὁ πρεσβυῦς ὁρῶ, ἀνα πας ἡμέρα, σωφρονῶς διαγῶ.^h

Στέμμα τε ἔχω ἐν χεῖρ ἐκηβολος Ἀπολλων, Χρυσεος ἀνα σκηπτρον.^d

CHAP. XIV.

Δια and ὑπερ govern the genitive, or accusative; ἀμφι, ἐπι, περὶ, and ὑπο, the genitive, dative, or accusative.

Δια, &c. Ἀμφι, &c. Bell.

GENITIVE.

1. THEY are troubled through all their life.

2. Take away desire entirely, at present.

Ταρασσῶ δια πας ὁ βίος.

Ὁ ορεξίς παντελῶς, ἐπὶ ὁ παρῆμι^h, ἀναιρεῶ.⁶

3. Begin therefore from small things; never say of *any thing*, that I lost it, but that I restored it.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also.

5. He was always discoursing *about the affairs of men*; considering what was pious, what impious; what honourable, what shameful; what just, what unjust.

Αρχομαι⁵ τοιγαρουν απο ο μικρος· μηδεποτε επι μηδεις ειπον⁵, οτι απολλυμι αυτος, αλλα οτι αποδιδωμι.

Εγγυς μεν ο σος, περι πας, ληθη· εγγυς δε ο πας περι συ, ληθη.

Αυτος περι ο ανθρωπειος αι διαλεγομαι· σκοπεω, τις^{ne} ευσεβης, τις ασεβης· τις καλος, τις αισχρος· τις δικαιος, τις αδικος.

DATIVE.

6. Strip this man also, for thou shalt see many, and ridiculous things, concealed *under his garment*.

7. And they were astonished at his *doctrine*, for he was teaching them, as one having power, not as the scribes.

8. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place *upon which* thou hast now stood, *on it*, is holy.

9. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they

Αποδυω⁵ και ουτος· οπτομαι γαρ πολυς, και γελοιος, υπο ο ιματιον κρυπτω.^p

Και εκπλησσω² επι ο διδαχη αυτος, ειμι γαρ διδασκω αυτος, ως εξουσια εχω, ουχ ως ο γραμματευς.

Και λεγω ο αρχιστρατηγος Κυριος προς Ιησους^a, Λυω^{ms} ο υποδημα ο πους⁵ συ⁵, ο γαρ τοπος επι ος νυν ιστημι, επι αυτος⁵, αγιος ειμι.

Ποδιζω^{p7h} εχω ο ιππος επι ο φατνη· και ει τις επι αυτος^a ειμι⁶, εργον μεν νυξ⁵ λυω^{5f} ιππος, εργον δε χαλινω⁵, εργον δε επισαττω⁵, εργον δε επιθωρακιζω^{ms}. αναβαινω^{6h} δε επι ιππος⁵ ελαυνω^{5f} δια ο στρατοπε-

having mounted *on the horses* δον^ε, πανταπασιν αδυνατος.
could drive *through the camp*.

ACCUSATIVE.

10. Cyrus sometimes invited a whole company *to supper*, with the captain.

11. They came, not *on account of Jesus alone*, but that they might also see Lazarus.

12. He also goes out to assist, with those that are *about him*.

13. But, as I think, you did not come the most beautiful person, *under the earth*.

14. Many at last were spent *by weakness*; for the disorder first seated in the head having begun from above, went *throughout the whole body*.

15. ¶ If God be *for us*, who can be against us?

16. But tell thou me, how the things *upon earth* are, and what they do in the city.

17. And the others who fought with Darius *against the Scythians*; because the whole Persian army was *in their power*, to destroy, or to save it.

18. Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

19. Sic enim vivis, quo pacto quivis servus *sub domino* victitans, non maneret.

Καλεω επι δειπνον ο Κυρος ολος ποτε ταξις, συν ο ταξιαρχος.

Ερχομαι⁶, ου δια ο Ιησους μονος, αλλα ινα και ο Λαζαρος ειδω.⁶

Εκβοηθew και αυτος, συν ο περι αυτος.

Αλλα ουχι και υπο γεα, ως οιμαι¹, καλος ερχομαι.

Πολυς υστερον δια ο ασθενεια διαφθειρω² και δι-εξειμι² γαρ δια πας ο σω-μα^ε, ανωθεν αρχομαι⁵, ο^{he} εν ο κεφαλη πρωτον ιδρυα^{p5h} κακος.

Ει ο Θεος υπερ εγω^ε, τις κατα εγω;

Αταρ ειπον εγω, πως ο υπερ γεα³ εχω, και τις ποιew εν ο πολις.

Και ο συστρατευω^{m5h} Δαρειος αλλος επι Σκυθης^a. οτι επι ουτος¹, ο πας Περσικος στρατια γινομαι^ο, διαφθειρω⁵, και περιποιew.

Ουδεις επι τοιουτος ο Τιμων εργαζομαι περι συ^a, πανυ γαρ αυτος ο δικελλα παιδαγωγew, ως χρη^ο συ, αντι ο πενια, προαιρεω.

20. Si vero nonnunquam invitatus *ad coenam* vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

CHAP. XV.

Kata, *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Μετα*, *with*, the genitive; *to*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive; *at* or *with*, the dative; *to*, *beside*, or *against*, the accusative.

———— The poets sometimes have *μετα*, *among*, with a dative.

1. THE article stands *with a noun*, and the pronoun, for a noun.

Ὁ ἀρθρον μετα ονομα, και ὁ αντωνυμια, ανγι ονομα.

2. It was terrible, not *according to one only* of the circumstances.

Δεινος ειμι, ου κατα εις μονος ὁ πραγμα.⁸

3. The way to be filled is much more simple and straight *with us*, than *with you*.

Πολυ ἀπλους και ευθεις παρα εγω ὁ ὁδος ειμι επι ὁ¹ εμπληθω^{5f}, η παρα συ.¹

4. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved.

Ὁ πλεω^{1h} εν ὁ ναυς, ουκ ελαχυς η πεντακοσιοι, τρεις προς ὁ τριακοντα μονον διασωζω.⁵

5. As two are *to four*, so are four *to eight*.

Ὡς ὁ^{ne} δυο προς ὁ τεσσαρες, οὕτω και ὁ τεσσαρες προς οκτω.

6. ¶ He thought that those who enquired such things *from the gods*, did impious things.

Ὁ ὁ τοιουτος παρα ὁ θεος πυνθανομαι^{1h} αθεμιστος ποιω¹ ἡγεομαι.²

7. *According to the customs with themselves*, they made a noise all together, with their arms; and having shouted together, they rushed against the enemies.

Κατα ὁ παρα αυτος εθος, συμφορω, ὁ ὁπλον¹ και συναλαλαζω⁵, ὁρμαω επι ὁ πολεμιος.^a

8. And *after them*, all the other arts are the third rank, thus arranged, *according to their parts*; but they all look *to the God*, obeying the common command *from him*.

9. The soldiers, having heard that he did not say he was going *against the king, applauded*; and *from Xenias and Pasio* more than two thousand, having taken their arms, encamped *with Clearchus*.

10. Already were two generations of articulate-voiced men decayed, and he was reigning among the third.

11. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere *apud vos*, plus quam leges atque jura.

12. Ex his igitur cupiebat aliquid jam negotiorum *adversus hostes* genere.

13. *Cum his* et Cyrum contemplabere, et Priamum et Dionysium.

Και μετα αυτος^m, ο τριτος ταξις ο λοιπος τεχνη πας, κατα μερος μεν, ούτω κοσμεω^{p7i}. πας^{ne} δε προς ο Θεος αποβλεπω^{p1ur}, κοινος ο παρα αυτος προσταγμα πειθομενος.^p

Ὁ στρατιωτης ακουω⁵, οτι ου φημι^o παρα βασιλευς πορευομαι, επαινω^o παρα δε Ξενιας και Πασιων πολυς η δισχιλιοιⁿ, λαμβανω⁶ ο οπλον, στρατοπεδευω^m παρα Κλεαρχος.

— Ηδη δυο μεν γενεα μεροψ ανθρωπος, Φθιω.^{8p} —

—μετα δε τριτατος^{dp} ανασσω.

CHAP. XVI.

Adverbs of *time, place, quantity, order, exception*, and the like, govern the genitive.

Νη and *μα* govern the accusative; *άμα*, and *όμου*, the dative.

Some derivative adverbs govern the case of their primitives.

Adverbia loci, &c.

Αμα et *όμου*, &c.

Νη et *μα*, &c. *Eton*.

Genitivum post *se*, &c.

Dativus sequitur, &c.

Accusativus, &c. *Wetten*.

Adverbs of time, &c.

Some adverbs of order, &c. *Bell*.

1. THE world has gone *after* him. Ὁ κοσμος οπισω αυτος απερχομαι.⁶
2. And Cyrus desired this decree, *on account of the* όμοτιμοι *themselves*. Ὁ δε Κυρος βουλομαι, και αυτος ενεκα ό όμοτιμοι, ούτος ό ψηφισμα.
3. *Within the enclosure*, a multitude of women was seen. Ενδον ό περιβολον, πληθος τις γυνη όραω.²
4. From the beginning, *to this* part which is last. Απο αρχη, μηχρι ούτος ό μερος ός εσχατος ειμι.
5. A tragedy cannot be *without* action; but it may be *without* morals. Ανευ μεν πραξις ουκ αν γινομαι⁶⁰ τραγωδια· ανευ δε ηθος γινομαι⁶⁰ αν.
6. *Between us* and you. Μεταξυ εγω και συ.^p
7. *Sufficiently for me*. Επαρκουντως εγω.
8. Neither a feast *without* concord, nor wealth *without* virtue, has any pleasure. Ουτε συμποσιον ανευ όμονοια, ουτε πλουτος χωρις αρετη, ήδονη εχω.
9. That which is called the law of a state, *without* obedience of the subjects, is quite a vain composition. Πολις ό καλεω^h ούτος^{ne} νομος, ανευ πειθω ό χραομαι^h, συγγραμμα ειμι αλλως κενος.

10. This evil is not far from madness.

11. A bare thought by itself, without utterance, is sometimes admired, upon account of the grandeur itself.

12. Near the very great city Babylon.

13. And when Gadatas was near these villages, he sends some spies before him.

14. However, with the morning, they come to the sea, and having gone into the way called Elorina, they proceeded.

15. The Athenians knowing that they were not concealed, laid down their arms again, except about three hundred men.

16. ¶ Without you, we are afraid to go home.

17. And the Assyrian having followed as far as he thought it to be safe, returned.

18. Then the Assyrians, and those with them, when the armies were near each other, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

19. At first he called himself nobody; but when he ran off, and was out of reach of my dart, he said that he was named Ulysses.

20. I saw them quarrelling

Οὗτος ὁ κακος^{ne} ου πορρω μελαγχολια ειμι.

Και φωνη διχα, θαυμαζω ποτε ψιλος κατα εαυτου^a ὁ εννοια, δια αυτου^a ὁ μεγαλοφρων.^{ne}

Ὁ μεγας πολις Βαβυλων εγγυς.

Ὁ δε Γαδατας ὡς εγγυς ειμι οὗτος ὁ κωμη, πεμπω τις προερευνω.^{m3h}

Ἀμα δε ὁ ἡως, αφικνεομαι ὁμως προς ὁ θαλασσα, και εσβαινω^b ες ὁ ὁδος ὁ Ελωρινη καλεω^h, πορευομαι.²

Γινωσκω^b ὁ Αθηναιοις ὅτι ου λανθανω^{a1}, κατατιθημι^{mb}, παλιν, πλην τριακοσιοι μαλιστα ανηρ.

Ανευ συ, και οικαδε απειμι φοβεω.^m

Και ὁ μεν Ασσυριος διωκω⁵ αχρις ὅς ασφαλης^{ne} οιομαι² ειμι, αποτρεπω.^{mb}

Ὁ ουν Ασσυριος, και ὁ συν αυτος, επειδη εγγυς αλληλων ὁ στρατευμα γιγνομαι², ταφρος περιβαλλω² ὅσπερ και νυν ετι ὁ βαρβαρος βασιλευς ποιω, ὅποτεν στρατοπεδεω.^m

Ὁ μεν πρωτος^{ne} ουτις εαυτου αποκαλεω^a· επει δε διαφευγω^b, και εξω ειμι βελος, Οδυσσευςⁿ ονομαζω φημι.

Ὁραω² περι τοκος^{sp} δια-

about interest, and teaching for a hire, and undergoing every thing, *for the sake of these things*. And those who cast away glory from themselves, doing every thing eagerly *for it*.

21. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

22. Do you see then, says he, *before that grove*, a place which seems to be beautiful and like a meadow, and illuminated with much light?

23. It has been well said, that every end does not appear *along with the beginning*.

24. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

25. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

26. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

27. No one having sense, fights with his neighbours, merely

φερω^m, και επι μισθος^d παι-
δευω, και πας ἐνεκα ούτος
υπομενω. 'Ο^a δὲ ὁ δοξα
αποβαλλω^h, αὐτος ἐνεκα
πας επιτηδευω.

Εν ὁ κακος οἶα εἰκος,
αναμνασμαι^{p5} και ὁδε ὁ ε-
πος, 'Ηκω³ Δωριακος πολε-
μος, και λοιμος ἅμα αὐτος.

'Οραω ουν, φημι, εμπροσ-
θε ὁ αλσος εκεινος, τοπος τις,
ὅς δοκειω καλος τε εἰμι, και
λειμωνοειδης, και φως πολυς
καταλαμπω; ^h

Ευ ειρω, ὁ^{ne} μη ἅμα αε-
χη πας τελος καταφαινω.^{mf}

Ανευ τε σωμα ζω το
παρπααν εις ὁ επεῖτα χρο-
νος, και εις οικησις εἰτι ού-
τος καλος αφικνεσμαι.

Ουκουν επεῖδη ἅπας σχε-
δον ηδη ὁ βιος^e πειραω^{p5},
και πας ειδεω^{m7}, λεγω^o αν
ηδη σαφως, ιδιος μεν ὁ ὁ
πλουσιος.^e

Εγω οἰμαι μεν, νη ὁ
δεος, εκεινος μεθυω^a ὁ μεγε-
θος ὁ πρασσω^h. ου μεντοιγε,
μα Ζευς, οὕτω προαιρεω^m
πρασσω, ὥστε ὁ ανοητος, ὁ
παρὰ εγω, ειδεω^{7f} τις μελ-
λω ποιεω εκεινος.

Ουτε πολεμεω ὁ πελας
ουδεις, νοος εχω, ἐνεκεν αυ-

for the sake of conquering his opponents; nor sails upon the seas, only to pass over them; nor takes up the sciences, or arts, merely for the sake of the knowledge itself; but all men do all things, on account of the pleasures, honours, or profits which arise from the works.

28. Ye see to what a pitch of wantonness the man has come, who does not allow you a choice of fighting or being at peace; but threatens and uses proud words, as they say; and is not satisfied, possessing the things which have been conquered, to stay with them, but is always adding something about them.

29. Definite mihi, ad quot usque annos existimare oportet, homines esse juvenes.

30. Quis enim absque hac bonum aliquid discat?

31. Vestes quidem qui commutant, frigoris eas æstusque causa commutant.

32. Et, per canem, O viri Athenienses, certe ego patiebar aliquid tale.

τος ὁ καταγωνίζομαι⁵⁷ ὁ ἀντιτάσσω^{mh}. οὐτε πλεω
ὁ πελαγος^a χάριν ὁ περιαι-
ομαι⁵⁵ μονον· καὶ μὴν οὐδὲ ὁ
ἐμπειρία καὶ τέχνη αὐτος
ἐνεκα ὁ ἐπισημὴ ἀναλαμβάν-
ων· πας δὲ πρᾶσσω πας, χά-
ριν ὁ ἐπιγίνομαι^{6h} ὁ ἐργον^d
ἦδυσ, ἡ καλός, ἡ συμφερω.^h

Ὅραω οἱ προερχομαι
ἀσ ἐλγεια ἀνθρώπος, ὅς οὐδὲ
αἰρέσεις συ δίδωμι ὅς πρᾶσ-
σω^f ἡ ἀγῶ ἡσυχία· ἀλλὰ
ἀπειλεω καὶ λόγος ὑπερηφά-
νος, ὡς φημι, λέγω· καὶ οὐκ
οἶός τε εἰμι, ἐχῶ ὅς κατα-
στρέφω, μένω ἐπὶ οὗτος^g, ἀλ-
λα αἰετὶς προσπεριβάλλω.^m

CHAP. XVII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as ὥς, πρὶν, ἀχρεῖ, μεχρὶ.

The infinitive is often put elliptically, ὄρα, βλέπε, σκοπεῖ, or ὥς, being understood.

Infinitivus sæpissime loco, &c.

Modo infinitivo eleganter, &c. *Eton.*

Latinum obtinet plerumque, &c. *Wetten.*

The infinitive will have, &c.

Sometimes the infinitive, &c.

The infinitive is sometimes put, &c.

One verb governs another, &c.

The Greek infinitive is often, &c. *Bell.*

Infinitivus subjicitur, &c. *Holmes.*

1. HE *heard* that *he had done* this miracle.

Ἀκούω οὗτος αὐτός ποιεῶ ὁ σημεῖον.

2. Another again, *was showing* that *wealth itself* was good.

Ὁ τις αὐ παλιν, ἀγαθὸς εἰμι καὶ ὁ πλουτοῦ αὐτοῦ ἀποφαινω.^m

3. It *pleased* them that *each* should be honoured according to his desert, and that *Cyrus* should be the judge.

Δοκεῶ κατὰ ὁ ἀξία ἕκαστος τιμαῶ, Κυρὸς δὲ ὁ κρινωⁿ εἰμι.

4. They brought all things sufficient, so that all the army *sipped well*.

Πας ἱκανὸς προσαγω^o, ὥς δειπνεῶ⁵ καλῶς ἅπας ὁ στρατία.

5. I, having put you into the house of correction, *shall persuade* you that *I am your master*.

Ἐγωγε συ ἡδη ἐμβάλλω⁶ εἰς ὁ μύλων, πειθω εἰμι δεσποτης.ⁿ

6. He *said* that he was the

Ὁ μὲν λογὸς φημι κυριος.ⁿ

master of his words himself, but *fortune* of his actions.

7. Then, being such, *did you wish to live?*

8. *Take* things concerning the body, as far as they are useful for the mind.

9. Fear, and the law are *sufficient* to restrain love.

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally *shameful* to have no friend, and to *change* many associates.

11. I am *ready to tell*; for it is *pleasant to remember* and *relate* any thing about it.

12. And *he began* again to *teach* beside the sea; and a great multitude was gathered to him; so *that he, having gone* into a vessel, *sat* on the sea, and all the multitude was at the sea side.

13. O Athenians, many speeches being made, *almost*, in every assembly.

14. Demosthenes lamented that being the most laborious of all the speakers, and having *almost exhausted* the vigour of his body in this, he had not favour with the people.

15. ¶ Talkativeness, if one would *define* it, would seem to be an intemperance of speech; and the talkative person is such an one, as

αυτος ειμι, ο δε πραξις ο τυχη.^a

Ειτα, τοιουτος ειμι, ζωεθελω.^a

Ο περι ο σωμα^a, μεχρι ο χρεια ψυχης^b, παραλαμβανω.

Φοδος, και νομος ικανος^b ερωσ κωλυω.

Βραδεως μεν φιλος γινομαι, γινομαι^{6h} δε, πειραω^m διαμενω· ομοιως γαρ αισχος μηδεις φιλος εχω, και πολυς εταiros μεταλλασσω.

Ετοιμος λεγω· ηδus γε ουν ο^{ne} μναομαι^{p7} και δι-εξειμι τις περι αυτος.^e

Και αρχομαι παλιν δι-δασκω προς ο θαλασσα· και συναγω⁵ προς αυτος λαος πολυς· ωστε αυτος, εμβαινω^{6h} εις πλοιον, καθημαι εν ο θαλασσα, και πας ο οχλος προς ο θαλασσα^a ειμι.

Πολυς, ω ανηρ Αθηναιος, λογος γινομαι, ολιγος δει, κατα εκαστος εκκλησια.

Οδυρομαι^a ο Δημοσθενης, οτι πας φιλοπονος ειμι ο λεγω^h, και μικρος δει καταναλισκω^{7f} ο ο σωμα ακμη εις ουτος^{ne}, χαρις ουκ εχω² προς ο δημος.^d

Ο λαλια ει τις αυτος οριζω^m βουλομαι^o, ειμι ανδοκew^{5o} ακρασια ο λογος· Ο δε λαλος τοιουτος τις,

uses to say to the person who meets him, that he himself knows all things.

16. Having left the judgment-seat, we came to the place of punishment; but there, my dear friend, there were many and miserable things to hear and see.

17. But he has come to such a pitch of pride, that he sends to the Eubœans such letters.

18. Sophocles said, that he made men such as they ought to be, and Euripides, such as they are.

19. It is better that one should die of hunger, being without grief or fear, than live in plenty, being troubled.

20. I must preach the kingdom of God to the other cities also; because I have been sent for this.

21. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; thinking, whatever beautiful and fine thing the army had, that he was honoured by all these.

22. And if I should see any person perishing in fire, and entreating me to extinguish it, I must extinguish it with pitch and oil. And if the river carry any one away, and he, stretching out his hands, entreat me to take him to myself, I must drive

οἷος ὁ εντυγχανῶ^h εἰπον, ὅτι αὐτος πας εἶδεω.^{m7}

Αφιστημι⁶ ὁ δικαστηριον, πρὸς ὁ κολαστηριον ἀφικνεομαι². ἐνθα δέ, ὦ φίλος, πολὺς καὶ ἐλεεινὸς εἰμι ἀκουῶ⁵ τε καὶ εἶδω.⁶

Ὁ δέ εἰς οὗτος^{ne} ὕβρις ἐρχομαι, ὥστε ἐπιστελλῶ Εὐβοεύς ἡδὲ τοιούτος ἐπιστολῇ.

Σοφοκλῆς φημι, αὐτοςⁿ μὲν οἷος δεῖ ποιεῶ¹, Εὐριπίδηςⁿ δέ, οἷος εἰμι.

Αγαθὸς λιμὸς^d ἀποθνήσκω⁶, ἀλυπὸς^a καὶ ἀφοδὸς γίνομαι⁶, ἡ ζωὴ ἐν ἀφθονίᾳ^p, τάραισσω.

Καὶ ὁ ἕτερος πολὺς εὐαγγελίζω^{m5} ἐγὼ δεῖ ὁ βασιλεῖα ὁ Θεός⁷ ὅτι εἰς οὗτος ἀποστελλῶ.

Καὶ ὁ Κυρὸς, εἰ τις, πού, καλὸς εἶδω⁶⁰ εἰς ὁ στρατία, οὗτος κταομαι δωρεομαι² ὁ ἀξίος² νομιζῶ ὅς, τις καλὸς καὶ ἀγαθὸς ἐχῶ⁰ ὁ στρατευμα, οὗτος^d ἅπας αὐτόςⁿ κοσμεῶ.⁷

Εἰ δέ τις εἶδω⁶⁰ ἐν πυρὶ διαφθεῖρω^p, καὶ σβεννυμι ἱκετεύω, πίσσα καὶ ἐλαιὸν κατασβεννυμι. Καὶ ἡν τις, ὁ ποταμὸς παραφθέρω, ὁ δέ, ὁ χεῖρ ὀρεγῶ, ἀντιλαμβάνω^{6m} δεομαι, ὠθεῶ καὶ οὗτος, ἐπι

him also, *falling* on his head, so that *he may not be able to lift it up*.

23. One of the powerful men, of the cavalry of Gadatas, (when he saw him revolting from the Assyrian,) *thought* that if he would suffer anything, *he himself should receive*, from the Assyrian, all the property of Gadatas.

24. For they *must strike* that which comes against them, and *guard themselves against* that which runs at them; so that it is not *easy to find*, what one, of the manœuvres of war, is not in hunting.

25. When *you have to encounter danger* for your friend or country, *do not consult the soothsayer*, whether you ought to do it. For if the soothsayer *declares* to you, that the omens *have been bad*, 'tis evident that death is signified, or the loss of a party of the body, or flight.

26. *We think the writings* of Plotinus and Gentilianus Amelius are *worthy studying*; for, why would one *think it necessary to touch* the others, *omitting to examine* those, from whom, having taken those things, they have written them?

27. Be ye present then, said he, at the doors, clothed with these dresses, *before the sun rises*, and stand as Pheraulas the Persian shall tell you from me.

κεφαλή^a πιπτώ^a, ὡς μηδε ανακυπτω⁵ δυναμαι.^{p50}

Εκ ὁ Γαδατας ἵππικον, ὁ δυνατος τις ανηρ (επει ὁραω^a αυτος αφιστημι⁷, απο ὁ Ασσυριος,) νομιζω ειτις οὔτος πασχω⁶⁰, αυτοςⁿ αν λαμβανω⁶, παρα ὁ Ασσυριος, πας ὁ Γαδατας.

Παιω μεν γαρ δει ὁ ὁμοσε γιγνομαι^h, φυλασσω⁵ δε ὁ επιφρω^{mh}, ὡστε ου βραδιος εὔρισκω⁶ τις, εν ὁ θηρα απειμιⁱ, ὁ εν πολεμος παρειμι.^h

Ὅταν δει συγκινδυνευω⁵ φιλος^d η πατρις, μη μαντευομαι, ει συγκινδυνευτεον. Και γαρ αν προειπον συ ὁ μαντις, φαυλος γινομαι^m ὁ ιερον, δηλον οτι ὁ θανατος σημαινω, η πηρωσις μερος σωμα, η φυγη.

Πλωτινος και Γεντιλιανος Αμελιος εγω αξιος^{sne} ειμι νομιζω επισκοπεω^p ὁ συγγραμμα. ὁ^m μεν γαρ λοιπος τι τις αν κινεω οιομαι^o δει, αφιημι⁶ εξεταζω εκεινος, παρα ὁς, οὔτος λαμβανω⁶, οὔτος γραφω;

Παρειμι ουν, φημι, επι ὁ θυρα^a, κοσμεω^{5h} ὁ στολη οὔτος, πριν ἡλιος ανατελλω, και καθιστημι^m ὡς αν συ Φεραυλας ὁ Περσης εξαγγελλω⁵ παρα εγω.

28. And he died for such a cause, being surely the least *worthy*, of the Grecians, in my time, to come to such a degree of misery.

29. When you please, *send* these books, or rather *bring* them. For I would not *cease*, to *request* you often, to *prefer* the road to us before any other: if for no other cause, for our old friendship, and the air, which is very temperate.

30. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labour in vain; for truly ye shall not drag me down.

31. He had been so habituated to the *requiring* of moderate things, *that, having possessed* very small property, *he was* quite easily satisfied.

32. He never did *promise to be* a teacher of this, but he *made* those who conversed with him to *hope*, that *they, imitating* him, *should become* such persons.

33. Rhetor Demias advenit, plebiscitum habens in dextra, et consanguineumⁿ nostrum esse dicens.

34. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sanâ mente esse.

35. Quid jucundum nôsti, nihil horum causâ *facere volens*? quæ jucundorum appetitum non expectas, sed, *priusquam appetas*, omnibus repletis; *priusquam esurias*, comedens: *priusquam sitias*, bibens.

Και ὁ μὲν τοιοῦτος αἰτια^{αδ} θνησκω⁸, ἥκιστα δὲ αξίως εἰμι, ὁ γὰρ ἐπὶ ἐγώ⁸ Ἑλλήν, ἐς οὗτος^{νε} δυστυχία ἀφικνεομαι.⁶

Οὗτος ὁ βιβλίον πεμπω, ὅταν συ δοκεῖ, μᾶλλον δὲ κομιζω⁶⁰· οὐ γὰρ ἀν ἀφιστημι⁶⁰, ὁ πολλακὶς δεομαι συ⁸, ὁ πρὸς ἐγὼ ὁδὸς ὁ ἑτέρωσσε, προκρινω⁵· καὶ ἀν εἰ μὴδεις^{νε} διὰ ἄλλους^α, ὁ τε παλαιὸς συνηθεία^α, καὶ ὁ ἀγρ, μετρίος εἰμι.^h

Ἦν ἐθέλω⁵, ἐγὼ μὲν ἐκ ὁ οὐρανοῦ σείρω καθήμι³, συ δὲ ἡν ἀποκρεμαυ⁸ κατασπαυ βιαζομαι ἐγὼ, ματηνπονέω³· οὐ γὰρ δὴ καθελκυω.

Πρὸς το μετρίος δεομαι παιδεύω^h οὕτως, ὥστε πανυ μικρὸς κταομαι⁸⁷, πανυ ῥαδίως ἐχω ἀρκεω.^{ha}

Οὐδὲ πωποτε ὑπισχνεομαι διδασκαλὸςⁿ εἰμι οὗτος, ἀλλὰ ἐλπίζω ποιέω⁸ ὁ συνδιατρίβω^h ἑαυτου, μιμεομαι ἐκεῖνος, τοιοσδε γίνομαι.³

CHAP. XVIII.

The cause, manner, or instrument, is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

Quodvis etiam verbum admittit, &c.

Genitivus vero iste nonnunquam, &c. *Eton.*

Interdum et dativum, &c.

Passiva quælibet, &c.

Effertur scilicet, &c.

Causæ, &c. *Wetten.*

The matter of which, &c.

A noun of part, &c.

Sometimes the adjective agrees, &c.

Nouns signifying the cause, &c. *Bell.*

Ablativus instrumenti, &c. *Holmes.*

1. THE city is yet stronger *by the river*, than *by the walls*.

2. I heard that they, *by certain incantations* and *charms*, could open the gates of hell.

3. I think you would laugh *much more* if you saw those, who are kings and princes with us, begging with (or among) them.

4. Think it equally shameful to be conquered *by the ill offices* of enemies, and to be overcome *by the benefits* of friends.

5. This place has been treated of *by many persons*, before us.

Ὁ ποταμός ἐτι ἰσχυρός
εἰμι ὁ πόλις, ἢ ὁ τεῖχος.

Ἀκούω² αὐτός, ἐπώδη τε
καὶ τελετή τις, ἀνοίγω ὁ ἄ-
δης ὁ πύλη.

Πολύς ἀν οἰμαι μάλλον
γελαῶ³, εἰ θεαομαι ὁ παρὰ
ἐγὼ βασιλεὺς καὶ σατρα-
πῆς, πτωχεύω παρὰ αὐτός.

Ὅμοιως αἰσχυρὸς νομίζω
ὁ ἐχθρὸς νικᾶω ὁ κακοποιῖα,
καὶ ὁ φίλος ἡσασομαι ὁ εὐ-
εργεσία.

Πολύς πρό ἐγὼ ὁ τόπος
ἐξεργαζομαι.

6. They accuse, and bear witness against, and censure the things, which have been done *by us* during life.

7. There are many sublime expressions, without pathos, as, with innumerable others, those bold expressions *of the poet*, about the sons of Alous.

8. He has exceeded all persons *in expression and invention*.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them also, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus truly it will appear most plainly which of them is good, and which bad.

13. The parts of the plot, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone having con-

Κατηγορεω, και καταμαρτυρεω, και διελεγχω ὁ πρᾶσσω^h ἐγὼ παρὰ ὁ βίος.^a

Πολὺς ὕψος διχα παθος, ὡς, πρὸς μυριοὶ ἄλλος, καὶ ὁ, περὶ ὁ Ἀλωαδης^a, ὁ ποιητῆς παρὰ τολμάφ.^{p7h}

Λεξις καὶ διανοία πας ὑπερβαλλω.

Ὡς ὁ μὲν πυρὸς ὁ ἄπτομαι^h καίω, ὁ δὲ καλὸς καὶ ὁ ἀποθὲν θραομαι ὕφαπτω, ὥστε αἰθώ^{mf} ὁ ἐρως.

Εἰ καταπολὺ ὁ ὁ προγονὸς ἀρετῆ^g ἀπολείπω^m, λυπημὲν ἂν εἰμι^o καὶ ἐκεῖνος, εἰ τις αὐτὸς εἰμι αἰσθησις· αἰσχυρὴν δὲ ἐγὼ αὐτὸς τοσὸς δὲ μέγας, ὅσος καὶ ὁ γένος περιφανής.

Ἐκεῖνος μὲν ἅπας νόμος τασσω.

Ἀγὼ τοῖνον, σκοπεῶ ὁ ἐγὼ πρᾶσσω πας, κατὰ εἰς ἕκαστος· οὕτω γὰρ δὴ μάλιστα δηλὸς εἰμι, ὅς τις τε αὐτὸς ἀγαθὸς εἰμι, καὶ ὅς τις κακός.

Ὁ μέγας, ὅς ψυχαγωγῶ ὁ τραγωδία, ὁ μῦθος μέγρος εἰμι.

Ὁ μὲν ἐπὶ ἐγὼ^d εἰμι, φυσίς, ἐλευθερός, ἀκωλύτος, ἀπαρεμπόδιστος.

Μόνος, ὁ μέγας πρᾶξις,

quered time and envy, *by their great exploits.*

16. When Cyrus saw him having leaped from his seat, he went to meet him, and took him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing.*

17. Consider that learning is *by so much a greater* good thing than ignorance, *in as much as*, all men, making profit, do other bad things; but this (ignorance) alone always injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us*, but it shall be very short.

19. Tho' if I must conjecture *by the silence being yet great*, and *the cold not yet pinching* me, as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands and mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness* of their bodies.

21. I am neither swift of *feet*, nor strong of *hands*; and I know that, of the things which I can do *with my body*, I should not be

χρονος και φθονος νικαω.⁵

Ὁ μὲν Κυρος, ὡς εἰδὼς, ἀναπηδᾷ⁵ ἐκ τοῦ ἐδρα, ὑπανταῶς τε αὐτοῦ⁴, καὶ δεξιωμαί². ὁ δὲ ἄλλος, μηδὲς εἰδὼς⁷, ἐκπλησσω⁸ ὁ πράγμα.

Ἦγεομαι ὁ παιδεία τοσούτος μέγας ἀγαθος εἰμι ὁ ἀπαιδευσία, ὅσος, ὁ μὲν ἄλλος μοχθηρὸς πας, κερδαινῶ, πρᾶσσω· οὗτος⁶ δὲ μόνος καὶ προσζημιῶ⁵ ὁ ἐχθρῶ.^h

Οὐκ ἀξίος, ἐπὶ οὗτος ὁ τόπος^g, παραλείπω⁶ εἰς τις ὁ ἐγὼ θεωρεῶ^h, εἰμι δὲ πανυ συντομός·

Καὶ τοὶ εἶγε χρη τεκμαιρομαι ὅτε ἡσυχία πολὺς ἐστὶ εἰμι, καὶ ὁ κρυὸς μηδεπὼ ἐγὼ τὸ οὐθρῖνον, ὥσπερ ἐθῶ^{m7}, ἀποκναιῶ, οὐδεπὼ μέσος νυξ^p εἰμι.

Καὶ πολὺς, ὁ ὁ βραχυς ξίφος χρησις στερεῶ⁵, ὁ τε χεῖρ καὶ ὁ στομα ἀντι ἐκείνου ἀγωνίζομαι², κατασπαῶ ὁ ἀντιπαλός, δακνῶ σπαρασσῶ, ἅτε καὶ ὁ μεγέθους ὁ σῶμα πολὺς αὐτοῦ^g ὑπερ-ἐχθρῶ.^a

Ἐγὼ εἰμι μὲν οὐτε πούς ταχύς, οὐτε χεῖρ ἰσχυρός· γιγνώσκω δὲ, ὅτι, ἐξ ὅς ἂν ἐγὼ ὁ ἐμός σῶμα ποιεῶ^{5s},

judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shown to us, which I see all men understanding *by nature*, even as all other animals understand a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that^o some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered, as much as I could, him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts *by nature*, rather than *by intention*.

οὐκ ἂν κρίνω⁵⁰ οὐτε πρῶτος, οὐτε δευτερος, οἰομαι δὲ οὐδὲ χίλιστος, ἴσως δὲ οὐδὲ μυρῖστος.

Νυν ἐγὼ δεικνύμι μάχην, ὃς ἐγὼ ὄραω πας ἀνθρώπους φύσις ἐπισταμαι, ὥσπερ γὰρ καὶ ὁ ἄλλος ζῶν ἐπισταμαι τις μάχην ἕκαστος^{pne}, οὐδὲ παρὰ εἰς ἄλλος μανθάνω⁶, ἢ παρὰ ὁ φύσις· οἷον ὁ βόους κερὰς παίω· ὁ ἵππος, ὅπλη· ὁ κύων, στομα· ὁ κάπρος, ὁδοῦς.

Ὁ Κύρος, ὡς ἀκούω ὅτι πρὸς ὁ Ἰνδὸς πολλακίς ὁ Χαλδαῖος πορεύομαι², (ἀναμνασθῆναι^{p5} ὅτι ἐρχομαι⁶ παρὰ αὐτοῦ, κατασκέπτομαι^{3h}, εἰς Μηδός, ὁ αὐτὸς πρᾶγμα, καὶ οἰχομαι² πρὸς ὁ πολέμιος^{p1}, ὅπως αὐ καὶ ὁ ἐκείνος κατείδω⁶) βουλομαι² μανθάνω⁶ ὁ Ἰνδὸς ὁ αὐτὸς πρᾶσσω.^h

Ἐγὼ ἐκ παιδῖον εὐθύς μὲν προβαλλω^m ἐπισταμαι² πρὸ οὗτος ὃς τις οἰομαι² πλησσω⁴, καὶ εἰ μὴ ἄλλος οὐδεὶς ἐχω⁰, ὁ χεῖρ προέχω, ἐμποδίζω³ ὃς τις δυναμαι², ὁ παίω.^h

Ὁ γὰρ ἄλλος ζῶν σκεδὸν ἀτεχνὸς πας εἰμι, πλὴν ὀλίγος^{sp1} δὴ τις ἐν αὐτοῖς, ἀλλὰ καὶ οὗτος φύσις μάλλον ἢ προαίρεσις τεχνῆς⁸ εὐτυχῶ.

26. Of animals, some *being led, by the desire of eating, to the bait, are taken*; and some *are ensnared by drink.*

Ὁ ζων, ὁ μὲν ὁ ἐπιθυμία ὁ φαγῶ^f αγω προς ὁ δελεαρ, ἀλίσκω^f ὁ δε ποτος ἐνεδρευω.

27. Omnibus spoliari grave est et molestum; præsertim quum ab inimico cui hoc accidat; tum vero benevolentia vestra et humanitate, *quanto easdem consequi est amplissimum.*

28. Non enim *civilibus dignitatibus*, neque generis *præcellentia*, neque *divitiis* Deus optimos judicare solet.

29. Una verò causa judicata fuit a *Minoe* etiam in gratiam.

CHAP. XIX.

Adjectives, signifying *plenty, worth, condemnation, power, difference*, and their contraries; also, *verbals* compounded with *α* *privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.

Comparativa, cum exponuntur, &c. *Eton.*

Quorum Latina genitivum, &c.

Sic et comparativa, &c. *Wetten.*

Adjectives signifying *desire*, &c.

Adjectives compounded with *α* *privative*, &c.

Adjectives signifying *merit*, &c. *Bell.*

Comparativa regunt, &c.

1. THE love of the fabulous is *peculiar to a great genius*, when *declining*, in age.

Μεγας φυσις ὑποφερων^h ηδη ιδιος ειμι, εν γερας, ὁ φιλομυθος.^{ne}

2. I am *wiser than this man.*

Ουτος ὁ ανθρωπος εγω σοφος ειμι.

3. Nothing is *bolder than folly.*

Ουκ ειμι ανοια ουδεις τολμηρος.

4. It is likely, that you, being an admirer of beauty, would omit none of the things *worth seeing or hearing*.

5. I think that some have come out with us *worthy of better*, and *some of less*.

6. Every speech is futile, which is *destitute of actions*.

7. You are *without hearing the sweetest hearing*, the praise of yourself; and *without seeing the sweetest sight*.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory* of the Grecians, and *the virtue* of their ancestors.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

10. In order to have men obedient, nothing is *more useful than to seem to be wiser than those who are governed*.

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

12. Whether are these mathematicians superior, as to becoming *better than other men*?

13. Your wallet will be *full of lupins*, or *books stuffed with writing on the back*; and being in

Εἰκος, φιλοκαλος εἰμι συ, μηδεις ὁ αξιος θεα η ακοη παραλειπω.⁶

Εννω ὅτι ἐξερχομαι συν ἐγω ὁ μεν και αγαθος, ὁ δε και μικρος αξιος.

Ἄπας εἰμι λογος ματαιος, πραξεις αμοιρος γινομαι.^{6h}

Ὁ ἡδυσ ακησμα, επαινος σεαυτου^f, αηκοος εἰμι και ὁ ἡδυσ θεαμα αθεατος.

Ἵπο αλλοφυλος ανθρωπος^e αρχω, και ὁ ἡγεμονια αποστερεω, αναξιος νομιζω εἰμι και ὁ ὁ Ελλην δοξα, και ὁ ὁ προγονος αρετη.

Ανηρ, φημι, ὁ θυγατηρ^d, μη φοβεομαι ὡς απορεω³¹, αξιος οὔτος.

Εἰς ὁ^{ne} πειθω^{mh} ανθρωπος εχω, ουδεις εἰμι ανυσιμος, ὁ φρονιμος^{as} δοκεω^f, εἰμι ὁ αρχω.^h

Ουκ εἰμι δουλος μεγας ὁ κυριος αυτος, ουτε αποστολος μεγας ὁ πεμπω^{5h} αυτος.

Ποτερον προεχω οὔτος ὁ μαθηματικος, προς ὁ αγαθος γινομαι⁶ ὁ αλλος ανθρωπος;

Ὁ πηρα συ^d θερμος εἰμι μεστος, η οπισσογραφος βιβλιον και οὔτως εχω, ευ-

this state, you will say that you are *happier than the great king*.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes*.

15. If you find any thing *better*, in human life than *justice, truth, temperance, and fortitude*, being turned with your whole mind to it, enjoy that which is found the best.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

17. My father, who has given them to me, is *greater than all*; and no one can wrest out of the hand of my father.

18. It would be proper to have expressions *worthy of the things*.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness*.

20. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider,

δαιμων^η εἰμι φημι³ ὁ μέγας βασιλευς.

Εγώ μὲν ἡσυχάζω^ω σὺ καὶ πολὺ ἀφωνος εἰμι ὁ ἰχθυς.

Εἰ μὲν ἀγαθος εὕρισκω, ἐν ὁ ἀνθρωπίνος βίος, δικαιοσύνη, ἀληθεία, σωφροσύνη, καὶ ἀνδρεία, ἐπὶ ἐκείνους^α, ἐξ ὁλοῦς ὁ ψυχὴ τρεπώ^ω, ὁ θγοαας^ς εὕρισκω^η ἀπολαύω.

Βραχύς εἰμι συλλαβὴ ὁ ἐχω^η βραχύς φωνῇ ἢ βραχύνω^ω, μὴ ἐπὶ τέλος^ς λέξεις· οὕτως ὡς μεταξὺ αὐτοῦ^ς καὶ ὁ ἐν ὁ ἐξῆς συλλαβὴ φωνῇ, μὴ ὑπαρχῶ^ς συμφωνον πολὺς εἰς ἀπλοῦς, ἀλλὰ ἦτοι εἰς, ἢ μὴδὲ εἰς.

Ὁ πατὴρ ἐγώ, ὁ διδωμί^η ἐγώ, μέγας πᾶς εἰμι· καὶ οὐδεὶς δύναμαι ἀρπαῶ^ω ἐκ ὁ χεὶρ ὁ πατὴρ ἐγώ.

Ὁ πρᾶγμα πρεπεῖ^ο ἀν ὁ φωνὴ ἐχω ἀξίος.

Ὁ μὲν τύχη αὐτοῦς χρημα, καὶ δοξα, καὶ φίλος ἐγχειρίζω· ὁ δὲ ὅς* αὐτοῦς ἀναξίος ὁ ὑπαρχῶ^ς εὐδαιμονία καθίστημι.⁶

Ἰδίος ἀνθρώπος φιλεῶ καὶ ὁ πταίω^η· οὗτος δὲ γινομαι, ἐὰν συμπροσπίπτω σὺ ὅτι

* Ὁς is used here, and in some other places, according to Dr. Moor's Greek Grammar. In other grammars it is represented as wanting the nominative; viz. gen. οὗ, dat. οἱ, &c.

that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

21. And this is by much more *absurd than those things*. For, observing closely, I found those same persons practising the things most contrary to their own words.

22. If you make me a friend, I shall bring you to the most pleasant and easy way; and you shall be *tasteless of none* of the pleasant things, but you shall live *unexperienced of troubles*.

23. Mihi igitur Socrates videbatur *honore esse reipublicæ dignus, potius quam morte*.

24. Vides viros dissidentes inter se, et *gravius sese tractantes hominibus nihilo dignis*.

και συγγενης, και δια αγνοια^α, και αεκων αμαρτανω^ω και ως μετα ολιγος αμφοτερος τεθνηκω^ω και, προ πας, οτι ου βλαπτω^ω συ^ω ου γαρ ο ηγεμονικον συ κακος ποιω^ω η προσθεν ειμι.

Ετι δε πολυς ουτος εκεινος ατοπος. 'Ο γαρ αυτος ουτος ευρισκω^ω, επιτηρω, εναντιος ο αυτος λογος επιτηδευω.

Εαν εγω φιλη ποιω^ω, επι ο ηδυσ τε και ραδιος οδος^α αγω συ^ω και ο μεν τερπνος ουδεις αγευστος ειμι, ο δε χαλεπος απειρος διαβιωω.^ω

CHAP. XX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva sæpe permutant, &c. *Eton*.

Adjectivum plurale cujuscunque, &c. *Wetten. et Holmes*.

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell*.

1. *Not many of the inhabitants of the country know what thing this story may import.*

2. *If the greatest power of the enemies is there.*

3. *They killed nearly thirty of the light-armed men.*

4. *I think that he was the happiest of the men, who had been celebrated for a long time before.*

5. *There were some of the scribes sitting there, and arguing in their hearts, saying: Why does this man blaspheme thus? who can forgive sins but God?*

6. *And that which is the greatest and most beautiful of all, you see your own territory increased, and that of the enemies lessened.*

7. *Think that nothing of human affairs is steady; for thus, when fortunate, you will not be overjoyed, nor, when unfortunate, over sorrowful.*

8. *To-day I celebrate my daughter's birth-day feast, and I have invited very many of my friends.*

9. ¶ *As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, the most manifest of all things.*

10. *He believed that those of the persons who associated with*

Ου ὁ ἐπιχωριος πολυς
ισημι, τις ποτε οὗτος ὁ
μυθολογια δυναμαι.^ο

Εἰ ἐκεῖ ὁ πολεμιος εἰμι
ὁ αγαθος.^{ne}

Αποκτεινω εγγυς τρια-
κοντα ὁ ψιλος.

Οἰμαι αὐτος ευδαιμων
γίνομαι^{m7} ανθρωπος, ὁ ἐν
μακρος ὁ εμπροσθεν χρονος
δρυλλω.^h

Εἰμι τις ὁ γραμματευς
ἐκεῖ καθημαι, καὶ διαλο-
γιζομαι ἐν ὁ καρδια ἐαυτου,
λεγω· Τι οὗτος οὕτω βλασ-
φημω; τις δυναμαι αφημι
ὁ ἁμαρτια εἰ μὴ ὁ Θεος;

Ὁ δὲ πας μεγας καὶ
καλος, ὁ μὲν σος χωρα αυ-
ξανομενος ὁραω, ὁ δὲ ὁ πο-
λεμιος μειουμενος.

Νομιζω μηδεις εἰμι ὁ
ανθρωπινος βεβαιος· οὕτω
γὰρ οὔτε ευτυχω^h εἰμι
περιχαρης, οὔτε δυστυχω
περιλυπος.

Θυγατηρ, σημερον, ἐσ-
τιαω γενεθλια, καὶ παρακα-
λεω⁵ ὁ φιλος μαλα πολυς.

Ὡσπερ ὁ ὁ νυκτερις ομ-
μα πρὸς ὁ φεγγος εχω, ὁ
μετὰ ἡμερα^a οὕτω καὶ ὁ
ἡμετερος ψυχη ὁ νους, πρὸς
ὁ, ὁ φυσις, φανερος πας.

Πιστευω², ὁ συνειμι^h αυ-
τος, ὁ αποδεχομαι^{5h} ὁσπερ

him, *that embraced* the things which he approved, would be good friends to himself and to others.

11. In the same way, I think, the poet, representing storms, selects *the most terrible of the circumstances.*

12. In Libya, the Carthaginians govern, and the Libyans are governed; *which then of these* do you think to live most pleasantly? or *of the Grecians*, in whom you are yourself, *which* seem to you to live most pleasantly, those who rule or those who are ruled?

13. The gods give to men *none of the things that are good and glorious*, without labour and diligence.

14. And Cyrus having called *some of the servants that were present*, "Tell ye to me," said he, "has *any of you* seen Abradates? For I wonder," says he, "that frequently coming to us before, he now appears no where." Then *one of the servants* answered, "Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians."

15. Like *the bad criers* in assemblies, he spoke something rapid and not distinct.

16. And *many persons who were*

αυτος δοκιμαζω³, εαυτου τε και αλλος φιλος αγαθος ειμι.³

'Οσπερ^a οιμαι, και επι ο χειμων^b τυπωω ο ποιητης, εκλαμβανω ο παρακολουθεω ο χαλεπος.^{ne}

Εν ο Λιβυη, Καρχηδονιος μεν αρχω, Λιβυς δε αρχω· ουτος ουν ποτερος^a ηδιον οιομαι ζω; η ο 'Ελλην, εν ος και αυτος ειμι, ποτεροςⁿ συ δοκεω ηδιον, ο κρατεω^{hn} η ο κρατεω, ζω;

'Ο ειμι^b αγαθος και καλος ουδεις, ανευ πονος και επιμελεια, θεος διδωμι ανθρωπος.

'Ο δε Κυρος καλεω⁵ τις ο παρειμι^b υπηρετης, Ειπον εγω, φημι, οραω τις συ Αβραδατης; θαυμαζω γαρ, φημι, οτι προσθεν θαμιζω επι εγω^a, νυν ουδαμου φαινω.^m 'Ο ουν υπηρετης τις αποκρινομαι⁵, οτι, ωδεσποτης, ου ζω, αλλα εν ο μαχη αποθνησχω⁶, εμβαλλω⁶ ο αρμα εις ο Αιγυπτιος.

'Ωσπερ ο φαυλος ο εν ο αγων κηρυξ, επιτροχος τις και ουκ ασφαλης φθεγγομαι.²

Και πολλυς ο αμελεω^{p7h}

neglected ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in *what* meats does he delight?

18. When they learned the truth, they were enraged at *those orators who encouraged* the naval expedition, as if they had not voted it themselves.

19. It is a shame that painters should imitate *beautiful animals*, and children not imitate *good parents*.

20. I having observed, with much accuracy, both *good men* and bad, did conceive that I ought to write those things which each of them practise in life.

ανθρωπος διδρασκωες φρεαρ,
ὁ διψα απαυστος συνεχω.

Ὅστις δειναδε ὅπως εἶδεω⁶,
τις χαιρεω ὁ ἐδεσμα;

Ἐπειδὴ γινωμι, χαλεπος
εἰμι ὁ συμπροθυμεομαι^{15h} ὁ
ρήτωρ ὁ εκπλοος, ὥσπερ οὐκ
αὐτος ψηφίζω.^{16h}

Αἰσχος ὁ μὲν γραφευς
ἀπεικάζω ὁ καλὸς ὁ ζων, ὁ
δε παῖς μὴ μιμεομαι ὁ σπου-
δαῖος ὁ γονευσ.

Ἐγὼ παραθεαομαι¹⁷, ἐξ
ἀκριβεία πολυς, ὁ τε ἀγα-
θος¹⁸ ὁ ἀνθρωπος, καὶ ὁ φαυ-
λος, ὑπολαμβάνω δεῖ συγ-
γραφῶ¹⁹ ὅς ἕκαστος αὐτος
ἐπιτηδεύων ὁ βίος.

21. *Omnium hominum continentissimus erat.*

22. Critias quidem *omnium*, in oligarchia, *avarissimus et violentissimus* fuit.

23 Cum et *bruta animalia* doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligent, planum est *abjectis* eos *servis* esse similes.

CHAP. XXI.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with *συν* and *ὁμων*, govern the dative.

ΕΣΤΙ, taken for *εχω*, to have, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.

Huc referuntur adjectiva, &c.

Verba acquisitivè posita, &c. *Eton.*

Verba cedendi, &c,

Quorum itidem Latina, &c.

Verba communicandi, &c. *Wetten.*

Adjectives signifying advantage, &c.

Adjectives compounded with *συν*, &c.

All verbs put *acquisitively*, &c.

Verbs of adoring, &c.

Also verbs of advising, &c. *Bell.*

Verba dandi, &c.

Verbum *χραομαι*, &c. *Holmes.*

1. HAVING said these things
and *others like them*, I descended.

Οὗτος και ὁ παραπλη-
σιος οὗτος ειπον καταβαι-
νω.⁶

2. Behold I am really naked,
as you see, and *of equal weight*
with the other dead persons.

Ιδου γυμνος, ὡς ὁραω,
αληθῶς ειμι, και ισοστασιος
ὁ αλλος νεκρος.

3. Well, I have at least this
one thing, that I am *like you*.

Εἰς μεν ηδη οὗτος εχω,
ὅτι ὁμοιος ειμι συ.

4. I wish to return therefore to
the things which I did next in the

Βουλομαι τοινυν επανερ-
χομαι⁶ επι ὅς² ἐξης πο-

state. And in these again, consider ye what was *best for the city*.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not *like those*. For whatever things they may have acquired making war, they will think to be *common to themselves*.

9. *To dispute with one another about words, but not to quarrel.*

7. Unless one *takes pleasure in empty names*.

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel *hath spoken to him*.

9. They now *serve him*, as he *did them* before.

10. Why are you angry at me?

11. *Cræsus had two sons*.

12. ¶ It seems to me to be a great fault, that a ruler *should be harsh to all those that are governed*.

13. Jupiter, the great leader in heaven, goes first, driving a flying chariot, and a host of gods and deities *follows him*.

14. The aids of the gods *do not help treacherous persons*; as is right; for men do not commit injustice, until they become impious towards the gods.

λιτεωω.^{m2} Καὶ σκοπεω, ἐν οὗτος παλιν αὐ, τις ὁ πόλις ἀγαθὸς εἰμι.

Ἡ οὐ σὺ καὶ ὁ ἀγων, φημι, προεῖπα καὶ ὁ ἀθλον; Ἀλλὰ μὰ Ζεὺς, φημι ὁ Κυρὸς, οὐχ ὁμοίος οὗτος ἐκείνος. Ὅς μὲν ἂν στρατεωω^m κταομαι⁵, κοινὸς ἑαυτοῦ ἡγεομαι³ εἰμι.

Ἀλλήλων περὶ λόγους⁸ ἀμφοισθῆτεω μὲν, ἐρίζω δὲ μὴ.

Εἰ μὴ τις ὀνόμα χαιρῶ κενοῖς.

Ὁ οὖν ὄχλος ὁ ἰσθημι^{7h} καὶ ἀκουω⁵, λεγω² βροντῇ γινομαι. Ἄλλος λεγω², Ἀγγελὸς αὐτὸς λαλεω.

Ἐκεῖνος^{nc} νῦν οὗτος δουλεύω^{pl}, καθάπερ οὗτος ἐκείνους προτερον.

Τίς ἐγὼ ὀργίζω;^m

Εἰμι ὁ Κροῖστος δύο παῖς.

Ὁ^{ne}, ἀνηρ^a ἀρχω^h, πας χαλεπαινῶ ὁ ἀρχω^h, οὗτος ἐγωγε δοκεῶ μέγας ἀμαρτήμα εἰμι.

Ὁ μὲν μέγας ἡγεμῶν ἐν οὐρανὸς Ζεὺς, ἐλαυνῶ πτηνὸς ἄρμα, πρῶτος πορευομαι, ὁ δὲ ἔπομαι στρατῖα θεὸς καὶ δαίμων.

Οὐδὲ ὁ παρὰ ὁ Θεὸς ἐπικουρία ὁ προδοτῆς βοηθεῶ· εἰκοτῶς· οὐδεὶς^{nc} γὰρ προτερον ἀδικεῶ· ἢ περὶ ὁ Θεός^a ἀσεβῶ.

15. When first the desire of gold and silver came into the city, *with the possession* of wealth followed avarice and meanness; and *with the use and enjoyment of it*, luxury and effeminacy and extravagance.

16. And lo a man from the multitude, cried out saying; Master, I entreat thee to look upon my son, because *he is my only son*.

17. If any one *serve me*, let him follow me, and where I am, there also will my servant be; and if any one *serves me*, the father shall honour him.

18. Philip comes and tells *Andrew*, and again Andrew and Philip tell *Jesus*. And *Jesus answered them*, saying, The hour has come, that the son of man should be glorified.

19. Simon Peter saith to him; Lord, whither goest thou? *Jesus answered him*, Where I go, thou canst not now follow me; but hereafter thou shalt follow me.

20. See then, this Menippus shall judge which of us is more beautiful. Tell us, O Menippus, *do I not seem to you more beautiful?*

21. The diffusive style is proper

Επει παρεισδυμι² πρωτον εις ὁπολις αργυρος και χρυσος ζηλος, και συνακολουθεω^{sing} ὁπλουτος ὁμενκτησις πλεονεξια και μικρολογια· ὁ δε χρησις και απολαυσις, τρυφη και μαλακια και πολυτελεια.

Και ιδου ανηρ απο ὁ οχλος βοαω λεγω· Διδασκαλος, δεομαι συ^s, επιβλεπω⁵ επι ὁ υἱος^a εγω, οτι μονογενης εγω ειμι.

Εαν εγω διακονεω τις, εγω ακολουθεω, και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος ειμι· και εαν τις εγω διακονεω, τιμαω αυτος ὁ πατηρ.

Ερχομαι Φιλιππος και λεγω ὁ Ανδρεας, και παλιν Ανδρεας και Φιλιππος λεγω ὁ Ιησους. Ὁ δε Ιησους αποκρινομαι⁵ αυτος, λεγω, Ερχομαι ὁ ὦρα, ινα δοξαζω⁵ ὁ υἱος ὁ ανθρωπος.

Λεγω αυτος Σιμων Πετρος· Κυριος, που ὑπαγω; Αποκρινομαι⁵ αυτος ὁ Ιησους, ὁπου ὑπαγω, ου δυναμαι εγω νυν ακολουθεω⁵, ὑστερον δε ακολουθεω εγω.

Ιδου δη, Μενιππος οὔτοσι δικαζω ποτερος ευμορφος ειμι. Ειπον, ω Μενιππος, ου καλος συ δοκεω.

Τοπηγορια ὁ χυσις, και

for all *familiar subjects, perorations, digressions, easy narrations, and pompous amusements, histories, relations of nature, and not a few other parts.*

22. He said that he saw most people knowing the number of their possessions, although *they had very many.*

23. It is not *certain to the person who has planted his land well, who shall reap the fruit: nor is it certain to him who has built a house well for himself, who shall inhabit it.*

24. Anacharsis being once upbraided by some person, because he was a barbarian and a Scythian; “My country is a reproach to me,” said he, “but you to your country.”

25. And Charicles, being enraged at him, “Since,” said he, “O Socrates, you are ignorant, we command these things *being more intelligible to you, not to converse at all with young men.*”

26. *Quibuscunque studiorum non est finis utilis ad vitam, hæc non sunt artes.*

27. *Legationes undique veniebant, omnibus gratulantibus Romanorum sub Pertinace imperio.*

28. Mira fortasse videbor dicere, si *Cyro consilium dare velim* aliquid dicere pro nobis, cum arma sumant ii qui *nobis futuri sunt pugnæ socii.*

επιλογος, και παραβασις, και ο φραστικος απας, και επιδεικτικος, ιστορια τε, η φυσιολογια, και ουκ ολιγος αλλος μερος αρμοδιος.

‘Οραω¹ φημι ο πολυς² ο μεν κτημα, και πανυ πολυς³ αυτος ειμι⁴, ο πληθος ειδω.⁷

Ουτε ο καλως αγρος φυτευω^{5h} δηλος, οστις καρπωω^m. ουτε ο καλως οικια οικοδομω^{5h} δηλος, οστις οικω.

Αναχαρσις ποτε προς τις⁸ ονειδιζω, οτι βαρβαρος ειμι και Σκυθης· Εγω μεν, φημι, ο ονειδος (ειμι), συ δε ο πατρις.

Και ο Χαρικλης, οργιζω⁹ αυτος, επειδαν, φημι, ω Σωκρατης, αγνοεω,¹ οδε συ ευμαθης, ειμι προαγορευω, ο νεος ολως μη διαλεγομαι.

CHAP. XXII.

When εἰμι and γίνομαι signify *possession, property, or duty*, they govern the genitive.

Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance, and sense* (except *sight*).

Verba amandi, &c.

Verba sensûs, &c.

Præter illa quæ, &c. *Eton.*

Verba incipiendi, &c.

Verba auditûs, &c.

Sic et verba recordandi, &c.

Verba permutandi, &c. *Wetten.*

Γίνομαι and εἰμι, &c.

Verbs that signify any of the senses, &c.

Verbs signifying plenty, &c.

Verbs of attempting, &c. *Bell.*

Verba sensuum, &c.

Verba permutandi, &c. *Holmes.*

1. *HE* caught his head.

Ὁ κεφαλή εἴραπτομαι.

2. *He* separates himself from

Χωρίζω ὁ Θεός.

God.

3. *It* is the part of a villain, that he should die, having been condemned; but *of a general*, fighting with the enemy.

Κακουεργὸς μὲν εἰμι, κρινώ⁵ ἀποθνήσκω⁶ στρατηγὸς δὲ, μαχομαι ὁ πολεμῖος.^π

4. A certain woman, having heard concerning Jesus, having come in the crowd behind him, touched his garment, saying in herself, That if *I* but touch his garment, I shall be made whole.

Γυνή τις, ἀκουώ⁵ περὶ ὁ Ἰησοῦς⁵, ἐρχομαι⁶ ἐν ὄχλῳ ὀπισθεν, ἅπτομαι ὁ ἱματίον αὐτοῦ, λέγω ἐν ἑαυτοῦ, Ὅτι καὶ ἂν ὁ ἱματίον αὐτοῦ ἅπτομαι⁵, σωζώ.

5. It is a shame to command domestics, and be a slave to pleasures.

Διςχρὸς ὁ μὲν οἰκετῆς ἀρχῶν, ὁ δὲ ἡδονῇ δουλεύω.^α

6. Verily, I say unto you, there are some of these here standing, who *shall not taste of death*, until they see the Son of man coming in his kingdom.

7. There is a city, *which* a man of royal race, called Soras, *governed*, at the time that Eucratides *governed the Bactrians*, and the name of the city is Perimuda.

8. *Make mention of your absent friends*, to those that are present, that you may appear not to *neglect them when absent*.

9. Another was exhorting me to *despise riches*, and to think the possession of them insignificant.

10. Then they threw with their clods, and some *struck breastplates*, and *shields*, and some *a thigh*, or *a greave*.

11. It is a voluntary thing, said he, and every *one loves what things* he pleases.

12. It is entirely necessary, that *he who attends to the one*, should *neglect the other*.

13. If *you do not take the things that are offered* to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

14. ¶ It is not certain to the politician, if it profits him *to govern the state*, nor is it certain to him who has got powerful relations by

Ἀμην λέγω συ^β, εἰμι τις ὁ ὧδε ἰστημι⁷, ὅστις οὐ μὴ γευσ⁵³ θάνατος, ἕως ἀν εἰδῶ⁶ ὁ υἱὸς ὁ ἀνθρώπος ἐρχομαι ἐν ὁ βασιλείᾳ αὐτοῦ.

Πολις εἰμι, ὃς ἀρχω², Σωρας ὀνομα^η, ἀνὴρ γενὸς βασιλικὸς, ὅτε καὶ Βακτριὸς ἀρχῶ Εὐκρατιδῆς, ὀνομα δὲ ὁ πολὺς⁴ Περιμουδά.

Ὁ ἀπειμι^η φίλος μναομαι⁷, πρὸς ὁ παρῑμι, ἵνα δοκῶ μὴδὲ οὗτος ἀπειμι^η ὀλιγῶρεω.

Ἄλλος καταφρονεῶ χρημα παρακελευω^τ, καὶ ἀδιφορὸς οἰομαι ὁ κτησίς αὐτος.

Ἐνταῦθα δὴ βαλλω² ὁ βῶλος, καὶ εἰμι² ὃς τυγχάνω² καὶ θωραξ, καὶ γερρόν, ὃς δὲ καὶ μῆρος, καὶ κνημῖς.

Ἐθελουσίος, φημι, εἰμι, καὶ ἐραῶ ἕκαστος ὃς ἀνβουλομαι.

Ὁ^α ἕτερος ἐπιμελεομαι^η, ὁ ἕτερος ἀμελεῶ⁶, πᾶς ἀνἀγκη.

Ἀν παρατιθῆμι^{5η} συ μὴ λαμβανῶ⁶, ἀλλὰ ὑπερῑδῶ⁶, τότε οὐ μόνον συμποτῆς ὁ θεὸς εἰμι, ἀλλὰ καὶ συναρχών.

Οὐτε ὁ πολιτικὸς δηλός, εἰ συμφερῶ ὁ πολὺς προστατεύω, οὐτε ὁ δυνατὸς ἐν ὁ πολὺς κηδεστῆς λαμβανῶ⁶

marriage in the state, if by them he *shall be deprived of the state.*

15. O the speed! they run together from every side, dusty and panting, I know not from whence *smelling the gold.*

16. Whilst I was a boy, *hearing Homer and Hesiod relating* the wars and dissensions, not only of the demigods, but even of the gods themselves.

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; 'till another king rose up over Egypt, who *remembered not Joseph.*

18. If any would propose a choice, whether I would rather wish to *hear you relating* such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.

19. Thou seest how few things there are *which, one possessing,* is able to live a godlike life; for the gods will require nothing more, from the man that observes these things.

20. He enacted, *that we should* neither *taste flesh,* nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

δηλος, εἰ δια οὗτος^a στέρηω^a ὁ πολίς.

Φευ ὁ ταχος· πανταχοθεν συνθεω, κονίω^{p7h} καὶ πνευστίαω, οὐκ εἶδω^{m7} ὅθεν οσφραινομαι ὁ χρυσίον.

Ἀχρι μὲν ἐν παις^{p1} εἰμι, ἀκνω Ὀμήρου καὶ Ἡσίοδος πόλεμος καὶ στάσις διηγέομαι, οὐ μόνον ὁ ἡμίθεος, ἀλλὰ καὶ αὐτὸς ἡδὴ ὁ θεός.

Ὡς ἐγγίζω ὁ χρόνος ὁ ἐπαγγελία, ὅς^s ἐπαγγέλλω^m ὁ Θεὸς ὁ Ἀβραάμ, αὐξάνω ὁ λαὸς καὶ πληθύνω⁵ ἐν Αἰγύπτῳ· ἀχρι ὅς ἀνίστημι⁶ βασιλεὺς ἕτερος ἐπὶ Αἰγύπτῳ^a, ὅς οὐ μναομαι^{p5} ὁ Ἰωσήφ.

Εἰ τις αἵρεσις προτιθῆμι^{6o}, ποτερον μαλλόν θελω^a συ ακουω ὁ τοιοῦτος διεξιέμι⁶, ἢ ὁ πανευδαιμων ονειρος· ἐκεῖνος αὐτὸς ὄραω, ὁ^a μικρον εμπροσθεν, οὐκ εἶδω^{m7} ὅποτερος ἀν αἰρέω^{m6o}.

Ὅραω πῶς ὀλίγος εἰμι, ὅς κρατέω⁵ τις, δυναμα. θεουδης βιω⁵ βίος· καὶ γὰρ ὁ θεὸς πολὺς οὐδεὶς ἀπαιτεω³, παρὰ ὁ οὗτος φυλάσσω^h.

Νομοθετεω², μήτε κρεας^{p1} γεύω^m, μήτε κυάμος ἐσθίω· ἡδὺς ἐγὼ γε οὐν οἶνον ἐκτραπέζος ἀποφαίνω· ἐτι δὲ καὶ πειθω ὁ ἀνθρώπος ἐς πεντε ἐτος μὴ διαλεγομαι.

21. It is possible also *that one touching fire* should not presently be burned, yet *am I* not willing *to be touching fire*.

22. If you would *be your own masters*, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and *having heard someone speaking thus*, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the art, as *it reaches the end* sooner, it is manifest that is better than Epopœia.

25. In conversation let every one avoid *speaking* often, and immoderately of his own *actions or dangers*; for it is not pleasant to others, to hear *what things have happened* to you, as it is pleasant to you *to mention your own dangers*.

26. Sola vero incolumis fortuna evadit, *irridens homines plorantes eamque vocantes*.

27. Sed alio quodam sensu *illa attigisti?*

28. Dicam autem primum, quæ aliquando *ipsum audivi de dæmonio disserentem ad Aristodemum*.

Και πυρ τοι ειμι θιγω
μη ευθυς καιω, ὁμως δε
εγωγε ουτε πυρ ἐκων ειμι^f
ἀπτομαι.ⁱ

Ἦν συ αὐτος ἐθέλω⁵ γινο-
μαι⁶, και παυω^{m5} αὐτοςⁿ
μεν ουδεις ἕκαστος ποιεω^{3f},
ελπιζω, ὁ δε πλησιος πας
ὑπερ αὐτος⁵ πρᾶσσω^{3•} και ὁ
καταρράθυμεω^h παλιν ανα-
λαμβανω, και ἐκεινος³ τιμω-
ρῶ.

Θεαομαι⁵ τις φιλοσοφος,
και ακουω οὕτω τις λεγω,
ὡς εἰ Σωκρατης λεγω; και
τοι τις οὕτω δυναμαι ειπον
ὡς ἐκεινος; θελω και αὐτος
φιλοσοφῶ.

Εἰ οὖν οὗτος διαφερω πας
ὁ τραγωδία, και εἰ ὁ ὁ
τεχνη εργον, φανερος ὅτι
αγαθος ανειμι^o, μαλλον ὁ τε-
λος τυγχανω^h, ὁ Εποποιῖα.

Εν ὁ ὁμιλία ἀπειμι, ὁ^{ne}
τις^a ὁ ἑαυτου εργον η κιν-
δυνος. ἐπὶ πολυ και ἀμετρως
μναομαι^{p7f}. ου γὰρ ὡς συ
ἡδυσ ειμι, ὁ^{ne} ὁ σος κινδυνος
μναομαι^{p7}, οὕτω και ὁ ἀλ-
λος ἡδυσ ειμι, ὁ^{ne} ὁ συ^d
συμβαίνω^{ah} ακουω.

CHAP. XXIII.

Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

Two or more substantives, &c.

———— of different genders, &c.

———— of different persons, &c. *Bell.*

1. *SIMON Peter, and Thomas, and Nathaniel were together.* Εἰμι ὁμου Σιμων Πετρος, και Θωμας, και Ναθαναηλ.

2. *I go away to Cræsus and Sardanapalus, being about to dwell near them.* Ἐπὶ ὁ Κροισος^a και Σαρδαναπαλος ἀπειμι, πλησιον οικεω³ αὐτος.

3. *Peter and John answering to them, said; If it is just before God to hear you rather than God, judge ye.* Ὁ δὲ Πέτρος και Ἰωαννης ἀποκρινομαι^b πρὸς αὐτος εἶπον· Εἰ δικαίος εἰμι ἐνώπιον ὁ Θεός, συ ἀκουω μαλλον ἢ ὁ Θεός, κρίνω.⁵

4. ¶ *No, by Jove, but vain glory, and pride, and much madness; these things burned you to a coal.* Οὐ, μα Ζεὺς, ἀλλὰ κενοδοξία, και τυφός, και πολὺς κορυζα· οὗτος συ ἀπανθρακω.

5. *And the Lord said to Joshua, Lo I give into thy hand, Jericho, and her king, being powerful in strength. Now do thou set thy soldiers in a circle round her.* Και εἶπον Κύριος πρὸς Ἰησους, Ἴδου ἐγὼ παραδίδωμι ὑποχειριστὴν σου^d ὁ Ἰεριχω, και ὁ βασιλεὺς αὐτος, δυνατος^e.ⁿ εἰμι ἐν ἰσχυς. Σὺ δὲ περιστήμι⁵ αὐτος^d ὁ μαχίμος κυκλός.

6. *There, it is said that Ganymede being torn away, disappeared, his brother and his lover dragging him contrary ways.* Ἐνθα και ὁ Γανυμηδης ἄρπαζω⁵, ἀφανής γινομαι⁶ λόγος, ἀνθελκω αὐτος ὁ ἀδελφός και ὁ ἐραστής.

7. And his mother said to him; Son, why didst thou thus to us? behold thy *father* and *I* *grieving* and *sorrowing* were seeking thee.

Και ειπον προς αυτος ο μητηρ αυτος· Τεκνον τι ποι-
εω⁵ εγω ουτως; ιδου ο πα-
τηρ συ και εγω οδυναομαι
και λυπεω^m ζητεω συ.

8. *Cyrus et Cyaxares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.*

9. *Neptunus, et Juno, et Minerva machinati sunt vincere eum.*

CHAP. XXIV.

Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative.

Verbs of comparing, &c.

Verbs of accusing, &c. *Bell.*

1. *You should cast up to no person his misfortune*; for fortune is common, and the future is invisible.

Μηδεις συμφορα ονει-
διζω^{5s}· κοινος γαρ ο τυχη,
και ο^{ne} μελλω^h αορατος.

2. *He surrendered himself to Gylippus.*

Εκεινος εαυτου ο Γυλιπ-
πος παραδιδωμι.

3. *They show him those that are busy there.*

Δεικνυω αυτος ο εκει
διατριβω.^h

4. First then, *I tell you my own opinion*, and from whence *I* was excited to the descent.

Και δη πρωτα, συ διειμι
ο γνωμη ο εμος, και οθεν
ορμαω⁵ προς ο καταβασις.

5. *Do not ye accuse the people of the Athenians of folly*, before the Grecians.

Μηδε αιρεω παρανοια,
εναντιον ο Ελλην, ο δημοσ
ο Αθηναιος.

6. Demosthenes and Diogenes have spoken well; the one calling rich and ignorant men, golden sheep; the other, *comparing them*

Καλως και ο Δημοσθενης
και ο Διογενης· ο μεν χρυ-
σεος προβατον καλεω ο
πλουσιος και απαιδευτος· ο

to figs upon precipices.

7. O Athenians, *I request this from you.*

8. *To give great and pompous epithets to trifling little circumstances, would appear the same thing, as if a person would put a great tragic mask upon an infant child.*

9. In the Odyssey, a person would compare Homer to the setting sun, whose greatness remains, without his violence.

10. If Critias and Alcibiades committed any transgression, the accuser blames Socrates for this; but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the Chaldeans came, entreating Cyrus to make peace with them.

12. *I manifested thy name to the men, whom thou hast given to me out of the world; thine they were, and thou hast given them to me, and they have kept thy word.*

13. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgement the person who has given some of his property (to the state), and has done a humane and generous action.

δε, ὁ ἐπὶ ὁ κρημνοῦς^ε σύκη ἀπεικαζω αὐτοῦ.

Ω ἀνὴρ Ἀθηναῖος, οὗτος συ δεομαι.

Ὁ μικρὸς πραγματίον περιτιθῆμι μέγας καὶ σεμνὸς ὀνομα, ὁ αὐτὸς ἀν φαινῶ^{μο}, ὥς εἰ τις τραγικὸς προσωπείον μέγας παῖς περιτιθῆμι⁶⁰ νηπιος.

Εν ὁ Οδυσσεῖα, παρειαζῶ⁵⁰ τις ἀν καταδυῶ^τ ὁ Ὀμηρος ἥλιος, ὅς, διχα ὁ σφοδρότης, παραμενῶ μέγεθος.

Εἰ μὲν τις πλημμελεῶ^{dual} Κριτίας καὶ Ἀλκιβιάδης, οὗτος Σωκράτης ὁ κατηγορὸς αἰτiaoμαι· ὅτι δε νεος^{du} εἰμι^h αὐτὸς Σωκράτης παρασχω² σωφρων, οὐδεις ἐπαινος δοκεῶ ὁ κατηγορὸς αξίος εἰμι;

Ὁ δε Χαλδαῖος ἤκουε, δεομαι ὁ Κυρὸς^ε εἰρηνῇ ὅς ποιῶ.⁵

Φανερω ὁ ὀνομα συ ὁ ἀνθρώπος, ὅς διδωμι ἐγὼ ἐκ ὁ κόσμος· σὸς εἰμι, καὶ ἐγὼ αὐτὸς διδωμι, καὶ ὁ λόγος συ τηρεῶ.

Τίς εἰμι νόμος τοσούτος ἀδικία καὶ μισανθρωπία μέσος, ὥστε ὁ διδωμι^{6h} τίς^{ne} ὁ ἰδιος^p, καὶ ποιῶ^{5h} πρᾶγμα φιλανθρώπος καὶ φιλοδώρος, ὁ χάρις^ε ἀποστερεῶ.

14. Nam si *rebus animum intendas*, non propter civitates comperies in gloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.

15. Quid hoc? ferisne, O Timon? Antestor, O Hercules! hei! *in jus voco te de vulnere ad Areopagum*.

16. *Clavum fortunæ veteres dedere; et basin globosam pedibus subjecerunt; oculis etiam (eam) privarunt*.

CHAP. XXV.

Verbs of *asking, teaching, clothing, and concealing*; *and sometimes, with the Attics, verbs of *giving, hurting*, and *accusing*, with their contraries, govern two accusatives.

Verba dandi, &c. *Eton*.

Sic et verba rogandi, &c.

Verba implendi, &c.

Verba dicendi, &c.

Verba connotantia, &c. *Wetten*.

Verbs of asking, &c. *Bell*.

Verba dicendi, &c. *Holmes*.

1. THE wicked always work some evil to those who are nearest them.

Ὁ πονηρὸς αἰεὶ κακὸς
τις^{ne} ἐργαζομαι ὁ ἐγγυτα-
τῶ αὐτοῦ εἰμι.^h

2. The king said to the maid, Ask of me what (thing) you will, and I will give it you.

Εἶπον ὁ βασιλεὺς ὁ κο-
ρασιον, Αἰτεω⁵ ἐγὼ ὅς εἰαν
(χρημα) δελω^s, καὶ διδωμι
συ.

3. Come, then, If I buy you, what will you teach me?

Φερω δὴ, ἡν πρῆμαι συ,
τις ἐγὼ διδασκω;³

4. It is fit that men should bear such things as they have done to others.

Αναγκη ὁ ἀνθρώπος τοι-
ουτος πασχω, οἷοςπερ ἀνὸ
ἄλλος δρῶ.⁵

5. They have passed a decree to demand *Pagasæ* from him, and have prevented him to fortify *Magnesia*.

6. I never said nor did any thing to him, for which he was ashamed.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

8. A person cannot do his friends the most good in war, any other way, than when seeming to be an enemy; nor can any one hurt his enemies more, than when seeming to be a friend.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and doing the greatest evils to the state, I having come in told it to you.

10. And in that day ye shall ask me nothing. Verily, verily, I say unto you, that whatever things ye shall ask from the father in my name, he will give them to you.

11. Our domestics do to us those things, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

12. *Bonum aliquid facere in patriam conatur.*

13. *Pueros et ephebos contraria his docebatis.*

Και Πάγασαι απαιτεῖται αὐτος ψηφίζω^p, καὶ Μαγνησία κωλυὼ τειχίζω.

Οὐδεπώποτε αὐτος οὐτε εἶπα οὐτε ποιεῶ οὐδεὶς, ἐπὶ ὅς^d αἰσχυρῶ.⁵

Ὁ μὲν οἰκετῆς ἐκδιδασκῶ^m τέχνην, παμπολὺς πολ-
λακίς εἰς αὐτὸς ἀργυρίου ἀ-
ναλίσκω, ἑαυτοῦ δὲ ἀμελεῶ.

Οὐτε ἀν φίλος τις ποιεῶ⁵⁰
ἀλλῶς πῶς, πολὺς ἀγαθὸς^p
ἐν πολέμῳ, ἢ πολέμιος
δοκεῖ εἰμι· οὐτε ἀν ἐχθρὸς
πολὺς^p βλαπτῶ⁵⁰, ἀλλῶς
πῶς, ἢ φίλος δοκεῖ εἰμι.

Πάλιν τοίνυν κατεῖδω
Νεοπτολεμὸς ὁ ὑποκριτῆς
τυγχάνω ἀδείας, κακὸς δὲ
ἐργαζομαι ὁ μέγας ὁ πολὺς,
παρερχομαι⁶ εἶπον εἰς σὺ.^{p1}

Καὶ ἐν ἐκεῖνος ὁ ἡμέρα,
ἐγὼ οὐκ ἐρωτᾷ οὐδεὶς. Ἀ-
μην, ἀμην, λέγω σὺ, ὅτι
ὅσος ἀν αἰτεῶ⁵ ὁ πατὴρ ἐν ὁ
ὄνομα ἐγώ, δίδωμι³ σὺ.

Ὅς πρὸς μὴδεις βαρβα-
ρὸς πασχῶ³ προσδοκεῶ²,
οὗτος δρᾷ ἐγώ ὁ οἰκετῆς·
καὶ ὅς μαλίστα εὐεργετῶ,
οὗτος ἐχθρὸς ἐχῶ.

CHAP. XXVI.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Eton.*

Idem, est ac, &c. *Wetten.*

Participles, govern, &c. *Bell.*

Participia servant regimen, &c. *Holmes.*

1. HOWEVER it is possible that one *giving trouble to the enemy, may afford safety to his friends.*

2. I *having seized some of them, devoured them, as was right, being robbers.*

3. They, *seeing their masters also obeying, immediately obeyed.*

4. If any person thinks things contrary to me, *looking into their works, he shall find them bearing witness to my words.*

5. They *having forgot the first things, or rather indeed the whole subject.*

6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge *of things useful to the state.*

7. Then again talking of the great loss, which *had happened to us; thinking that we should spend the rest of our life, as having been deprived of a father.*

Εἰμι δὲ ἀλλὰ παρῆχω
πράγμα^p ὁ πολέμιος^p, ὁ φι-
λος ἀσφάλεια παρῆχω.

Εγὼ συλλαμβάνω⁶ αυ-
τός τις, ὥσπερ εἰκος εἰμι,
καταφάγω² ληστής εἰμι.

Ὁ δὲ, ὄραω καὶ ὁ δεσπο-
τῆς πείθω^m, ταχὺ πείθω.^{m2}

Εἰ δὲ τις ὁ ἐναντίος· ἐγὼ
γινώσκω, ὁ ἐργον αὐτός
ἐπισκοπεῶ, εὕρισκω αὐτός
μαρτυρεῶ ὁ ἐμός λογός.

Ὁ πρῶτος ἐπιλανθάνο-
μαι^{6h}, μᾶλλον δὲ καὶ ὁ
ὑποθεσὶς ὅλος.

Ἦγεομαι ὁ ἀπαξ λαμ-
βάνω^{6h}, καὶ διαφθείρω⁶
ὑπο χρέημα^p, οὐδὲ κριτῆς
ἐπὶ ὁ συμφέρω ἀσφαλῆς
μένω ὁ πολίς.

Τότε δὲ αὐ περὶ ὁ συμ-
φορὰ⁵ διεξίημι⁶, ὅσος ἐγὼ
γίνομαι^{m7h} εἰμι^o. ἀτεχνῶς
ἡγεομαι ὥσπερ πατρὸς στε-
ρεῶ⁵, διαγῶ³ ὁ ἐπειτα βίος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence, and enticing young men to pleasures.*

9. Most of us are affected like Telemachus; for he, through inexperience, or rather ignorance of good, *having seen Nestor's house, containing couches, tables, vestments, carpets, and pleasant wine, did not call him happy, who was provided with necessary and useful things; but with Menelaus, having beheld ivory, gold, and amber, he was struck with admiration.*

Πλουτος κακια μαλλον η καλοκαγαθια υπηρετης ειμι· εξουσια μεν ο ραθυμια παρασκευαζω, επι δε ο ηδονη^a ο νεος παρακαλεω.

‘Ο πολυς ο^{nc} ο Τηλεμαχος^b πασχω· και γαρ εκεινος, υπο απειρια^c, μαλλον δε απειροκαλια, ο μεν Νεστωρ ειδω^d οικια κλινη εχω, τραπεζα, ιματιον, στρωμα, οινος ηδυς, ουκ μακαριζω² ο ευπορεω^{alh} ο αναγκαιος^e η και χρησιμος· παρα δε ο Μενελαος θεαομαι⁵ ελεφας, και χρυσος, και ηλεκτρον, εκπλησσω.⁶

10. Vidi reges et satrapas nostros, mendicantes apud eos, et *primas literas docentes.*

11. Plures futuri sunt *vos redarguentes*, quos nunc ego compescebam.

12. Deos et heroas *precati*, fines ita transierunt:

CHAP. XXVII.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Eton.*

Genitivum etiam cum, &c. *Wetten.*

Passive verbs will have, &c.

Sometimes the preposition, &c. *Bell.*

Passiva fere exigunt, &c. *Holmes.*

1. *SUCH* are made by bad poets of themselves; and by good ones, for the actors.

Τοιουτου^{ερ} ποιω, ὑπο μὲν ὁ φαυλος ποιητης δια αυτου^α ὑπο δὲ ὁ αγαθος, δια ὁ ὑποκριτης.

2. They are named philosophers by us.

Φιλοσοφος προς εγω ονομαζω.

3. It is one of the most shameful things, that we should be seen throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities that were furnished by fortune.

Ειμι ὁ αισχυρος^ε, μη μονον πολις^ε και τοπος, ὅς ειμι ποτε κυριος, φαινω προειμ-
ενος^π^α, αλλα και ὅ^ε ὑπο ὁ τυχη παρασκευαζω⁵^h συμ-
μαχος τε και καιρος.

4. No action of any account was done by them.

Πρασσω⁵ απο αυτος ου-
δεις εργον αξιολογος.

5. I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance.

Ζητω ὁ αληθεια, ὑπο ὅς ουδεις πωποτε βλαπτω⁶.
βλαπτω δὲ ὁ επιμενω^h ἐπὶ ὁ
ἑαυτου απατη^ε και αγνοια.

6. He has been honoured by God and by men.

Προς Θεος και προς αν-
θρωπος τιμαω.

7. I was thus taught by my country and yours, to submit to

Παιδευω⁵ οутας ὑπο ὁ
εμος τε και ὑμετερος πα-

my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, *that he had been sent to him, by the senate*; and not having quickly wounded him, but whilst he delayed about the uttering of the words, and showing of his sword, *being seized by the king's life-guards*, he suffered punishment for his madness.

9. The people were destroyed, not only *being beat down by the soldiers*, or *trampled upon by the horses*, but also *being oppressed by the multitude*.

10. Pertinax having said such things, encouraged the senate very much, and *being applauded by all*, and having received all honour and reverence from them, he returned into the royal court.

11. *Superatus a morte.*

12. *Oportebat quidem me forsan prolixa dicere, quoad tam multa a te accusatum.*

τρεις, ὁ πρεσβυς, οὐ μόνον ἀδελφός, ἀλλὰ καὶ πολίτης ὑπείκω.

Ἵφιστημι⁶ ὁ Κύντιανος, ἐν ὃ ὁ ἀμφιθεατρον εἰσοδος, γυμνω⁵ ὁ ξιφιδιον, ἐπερχομαι^{6h} τειφνιδιος, ὁ Κορμυδος^d, καὶ μεγας φωνη προειπον^h, ὑπο ὁ^f συγκλητος αὐτος^d ἐπιτεμπωⁱ τιτρωσχω^{5f} μὴ φθανω^{5h}, ἀλλὰ ἐν ὃς περι ὁ ὁ ῥημα προφορα^a ασχολεω^{p2}, καὶ ὁ δειξίς ὁ ξίφος, συλλαμβανω⁵ ὑπο ὁ σωματοφυλαξ ὁ βασιλεὺς, δικη ανοια ὑπεχω.⁶

Φθειρω³ ὁ δῆμος, οὐ μόνον βαλλω^{sins} ὑπο ὁ στρατιωτης, οὐδὲ πατεω ὑπο ὁ ἵππος ἀλλὰ καὶ ὑπο ὁ πλῆθος ωθεω.

Τοιουτος ὁ Περτιναξ εἶπον, ὑπερεῖδω τε ὁ συγκλητος βουλη, καὶ πρὸς πας ευφημιζω⁵, πας τὲ τιμη⁶ καὶ αἰδως παρὰ αὐτος τυγχανω⁶, εἰς ὁ βασιλεῖος ἐπανερχομαι⁶ αὐλη.

CHAP. XXVIII.

The accusative is often put absolutely, *κατα* being understood.

Adjectiva, si subintelligatur *κατα*, &c.

Quædam nomina, &c.

Passiva per synecdochen, &c.

Ubique locus est, &c. *Eton.*

Plurima nomina post se habent, &c.

Verba jurandi, &c. *Wetten.*

To the genitive of measure, &c.

Many adjectives have an accusative, &c.

Many verbs, both in the active, &c.

The passives of such actives, &c.

The participles of, &c. *Bell.*

Accusativum regunt quæ, &c.

Passiva regunt accusativum, &c. *Holmes.*

1. SOME persons without crowns, appear to have *their legs* and *heads* torn.

Ὁ δὲ ἀστεφανωτός, ὁ κνήμη καὶ ὁ κεφαλὴ δοκεῖ τρεῖσιν.^{p7i}

2. Wilt thou kill me, *as* thou killedst the Egyptian yesterday?

Μὴ ἀναιρῶ⁴ ἐγὼ σὺ θὲν λω, ὅς τρεπὸς ἀναιρῶ⁶ ἐχθὲς ὁ Αἰγυπτίος;

3. I feel pain *in my head*.

Ἀλγεῶ ὁ κεφαλῇ.

4. No one of men is wise *in all things*.

Οὐδεὶς ἀνθρώπος αὐτὸς ἅπας σοφός.

5. A stone of a hundred feet *in length*.

Λίθος ὁ μὲν μῆκος πούσ⁶ ἑκατόν.

6. Having been deprived of *the empire*.

Ἀφαιρῶ⁵ ὁ ἀρχῇ.

7. I venture to be wise, *as to human wisdom*.

Ὁ ἀνθρώπινος σοφία, κινδυνεύω εἰμι σοφός.

8. Or who, being a slave to pleasures, would not be shame-

Ἡ τις οὐκ ἀν, ὁ ἡδονῇ δουλεύων, αἰσχρῶς διατιθ-

fully affected, both *in body* and *mind*?

9. ¶ Homer is worthy to be praised *for many other things*, and especially because he alone of the poets knows what it becomes him to do.

10. None of the immortals can escape *thee*.

11. Into whatsoever city you will have come, you will be meaner than the citizens, *in all things*.

12. One of them was advising me to take pleasure *in everything*, and to pursue this alone above all; for that this was happiness.

13. Endeavour to be laborious *in your body*, and wise *in your mind*; that with the former you may be able to execute your designs, and with the latter may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering *with his tongue*.

15. I saw a fair woman and very long *as to her neck*, so that she seemed to be the daughter of a swan.

16. The man appears magnanimous *in his life*, and correct *in his knowledge*.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain

μι^{p50}, και ὁ σῶμα και ὁ ψυχῇ;

Ὁμηρος ἄλλος τε πολὺς ἀξίος ἐπαινεῶ, και ἔδη και ὅτι μονος ὁ ποιητῆς, οὐκ ἀγνοεῶ ὅς δει ποιεῶ αὐτος.

Σὺ οὐτε ἀθάνατος φυξι-
μος οὐδεὶς.

Εἰς ὅποιος ἀν πόλις ἀ-
φικνεσθαι^{6s}, ὁ πολίτης, πας,
μικρὸς εἰμι.

Ὁ μὲν αὐτὸς παραινέω ὁ
πας ἡδομαι, και μονος^a οὐ-
τος ἐκ πας μετῄμι, οὗτος
γὰρ εἰμι ὁ εὐδαιμων.^{nc}

Πεισθῶ^m ὁ μὲν σῶμα εἰμι
φιλοπονοςⁿ, ὁ δὲ ψυχῇ φιλο-
σοφος· ἵνα ὁ μὲν ἐπιτελεῶ
δυναμῇ^{ne} δοκεῶ^h, ὁ δὲ
προοραῶ ἐπιστάμαι ὁ συμ-
φερῶ.^h

Μὴ ἐνοχλεῶ αὐτὸς μηδὲ
ἀνακρίνω· μεθύω γὰρ, ὥστε
οὐκ ἀν ἀποκρίνομαι⁵⁰ σὺ^d, ὁ
γλωσσοῖα διολίσσθαινω.

Εἶδω² λευκὸς μὲν τις,
και ἐπιμηχῆς ὁ τραχηλὸς,
ὡς εἰκαζῶ^{alf} κύκνος. θυγα-
τὴρ εἰμι.

Φαίνω^m ὁ ἀνὴρ ὁ μὲν ζῶν
ὑψηλοφρων, ὁ δὲ γνωστὶς
ἀκριβῆς.

Διὰ ὅ^{nc} δουλικὸςⁿ εἰμι ὁ
ἡθὺς ὁ μὲν βαρβαρὸς ὁ Ἑλ-
λην, ὁ δὲ περὶ ὁ Ἀσια² ὁ
περὶ ὁ Εὐρώπη, ὑπομένω ὁ

under the despotic government, *in nothing* murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready-witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.

20. The one was laborious and manlike, and squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover *as* some of the letters are vowels, which perfect a sound by themselves; so we may remark of expressions themselves; some of them, *in the manner* of vowels, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue, that you will be an admirably good performer of good and honourable things.

23. Harum artium ego jamdudum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos *quoad animos*, et ad pulchros *quoad corpora*.

δεσποτικός αρχὴ^a, οὐδεὶς^{nc} δυσχεραίνω.

Ὁ ἕτερος^{nc}, (λέγω δὲ ὁ ψυχρὸς^e,) πληρὴς ὁ Τιμαῖος^a ἀνὴρ, ὁ μὲν ἄλλος, ἱκανός.

Ὁ τε οἷος καὶ ἀγχινοός, ὡς ὁ πολὺς^{pnc}, καὶ πρὸς ὁ ὀργὴ οἰζυρρόπος εἰμι· καὶ αὐτῷ φέρω, ὥσπερ ὁ ἀνεργιστὸς πλοῖον.

Εἰμι ὁ^f μὲν ἐργατικός καὶ ἀνδρικός, καὶ αὐχμηρὸς ὁ κομῇ, ὁ χεὶρ τυλός^p ἀναπλεώς, διαζωννύμι^{7p} ὁ ἐσθῆς, τιτάνος καταγεμῶ^h, οἷος εἰμι ὁ θείος, ὅποτε ξεῶ^o, ὁ λιθός. ὁ^f ἕτερος δὲ μαλα εὐπροσωπός, καὶ ὁ σχῆμα εὐπρεπής, καὶ κοσμίος ὁ ἀναβόλη.

Εἰτι ὅς τροπὸς ὁ στοιχεῖον ὁ μὲν εἰμι φωνηεῖς, ὅς καὶ κατὰ ἑαυτοῦ φωνὴ ἀποτελεῶ· ὁ αὐτὸς τροπὸς εἰμι ἐπινόεω⁵ καὶ ἐπὶ ὁ λέξις⁶· ὁ μὲν αὐτός, τροπὸς τις ὁ φωνηεῖς, ῥήτος εἰμι.

Ἐλπίζω, εἰ ὁ πρὸς ὁ ἀρετῇ ὁδὸς τρεπῶ⁶⁰, σφοδρὰ αὐτὸς ὁ καλὸς καὶ σεμνὸς ἐργατὴς ἀγαθὸς γίνομαι.⁶

CHAP. XXIX.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.* \

Neutrum plurale gaudet, &c. *Wetten.*

A neuter plural is generally, &c. *Bell.*

Nomen neutrum plurale, &c. *Holmes.*

1. *THE animals run.* Ζωον τρεχω.
2. *Things are plainer, when compared together.* Παρὰλληλος εἰμι φανερός.
3. *All things which the father hath are mine.* Πας ὅσος ἔχω ὁ πατήρ ἐμός εἰμι.
4. *Do you not know that your bodies are members of Christ?* Οὐκ εἶδω^{m7} ὅτι ὁ σῶμα σύ μελος Χριστός εἰμι;
5. *What then are these things?* Οὗτος οὖν τις εἰμι;
6. *Not things, but the opinions of things trouble men.* Ταράσσω ὁ ἀνθρώπος, οὐ ὁ πρᾶγμα, ἀλλὰ ὁ περὶ ὁ πρᾶγμα^s δόγμα.
7. *The good things which you promised to do to us, when you received the money, have been accomplished by you already.* Ὅς ὑπὸσχνομαι² ποιεῶ³ ἀγαθὸς ἐγώ⁶, ὅτε λαμβανῶ² ὁ χρημα^p, ἀποτελεῶ συ^d ἤδη.
8. *The sheep follow him, because they know his voice.* Ὁ πρόβατον αὐτοῦ ἀκολουθεῶ, ὅτι εἰδῶ^{m7} ὁ φωνὴ αὐτοῦ.
9. *How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?* Πῶς οὐκ εἰμι ἀγαθός, ὅσος λαμβανῶ ὁ ἀνθρώπος παρὰ ὁ τύχη; ἢ πάλιν, ἐναντίος πῶς οὐκ εἰμι κακός;
10. ¶ *Ye use the earth and sky for an house, and ye have as many* Οἰκία μὲν χρεομαι γῆα τε καὶ οὐρανός, κλίνῃ δὲ σύ

couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that *sheep produce*, but all the bushes that *the mountains and the plains send forth*.

11. Whoever knows good and bad tragedy, knows also epics; for *the qualities* which the epopœia has, *are* in tragedy.

12. Riches, honours, titles, crowns, and *whatever other things have* their outside decked in theatrical splendor, cannot, to a wise man at least, seem exceeding good things, the very despising of which is no moderate excellence.

13. I shall relate how *each* of these things *have been done*, according to their times.

14. *Let these things be sufficient* for you, *let them* always be as principles.

15. Let silence generally prevail, or *let necessary things be spoken*, and in few words.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, *the walls of the city shall fall* of their own accord, and all the people shall enter, each one rushing forward into the city.

εἰμι ὅποσος γίνομαι⁶⁰ ἀν ἐν-
νῇ ἐπὶ γεὰ^β στρώμα δε νο-
μιζω οὐχ ὅποσος προβατον
φυα ερίον^ρ, ἀλλὰ ὅποσος
φρυγανον ὄρος τε καὶ πεδιον
ἀνιημι.

Ὅστις περὶ τραγωδία^β
εἶδεω^τ σπουδαίος καὶ φαυ-
λός, εἶδεω^τ καὶ περὶ ἐπος·
ὅς γὰρ ἐποποιῖα ἐχω, ὑπαρ-
χω ὁ τραγωδία,

Πλουτός^π, τιμὴ, δόξα,
τυραννίς, καὶ ὅσος δὴ ἄλλος
ἐχω πολὺς ὁ ἐξῴθεν προσρα-
γωδεω^π^{1η}, οὐκ ἀν, ὅγε φρονι-
μός, δοκεω⁵⁰ ἀγαθὸς ὑπερ-
βαλλῶ^η, ὅς αὐτός^{νε} ὁ περι-
φρονεω^φ ἀγαθός^{νε} οὐ μετρίος.

Ὡς ἕκαστος^ρ οὗτος
πρασσω, κατὰ χρόνος, διη-
γεομαι.

Οὗτος συ ἀρκεω, αἰεὶ
δογμα εἰμι.

Σιωπὴ ὁ πολὺ εἰμι, ἡ
λαλεω ὁ , καὶ δια
ολίγος.^β

Καὶ εἰμι, ὡς ἀν σαλ-
πιζῶ⁵⁸ ὁ σαλπιγξ, ἀνα-
κραζῶ⁶ πας ὁ λαὸς ἅμα,
καὶ ἀνακραζῶ⁶ αὐτός,
πιπτῶ^τ αὐτομάτος ὁ τείχος
ὁ πόλις, καὶ εἰσερχομαι
πάς ὁ λαός, ὁρμαῶ⁵ ἕκασ-
τός κατὰ πρόσωπον εἰς ὁ
πόλις.

17. Domus quidem tibi bene habet, et *mancipia* omnia, et equi sanè, et canes, et *prædia*, et quæcunque possides pulchrè *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia* mortuorum et vivorum *discreta sunt*, et *qualia sunt* apud nos.

CHAP. XXX.

The primitive pronoun is used in the genitive, instead of the possessive pronoun.

The genitives of primitive, &c. *Bell.*

Græci substantivo sæpe, &c. *Holmes.*

1. THEN Jesus said, Let thou her alone, she has kept it until the day of *my* burial.

Εἶπον οὖν ὁ Ἰησοῦς, Ἀφίημι⁶ αὐτὴς, εἰς ὃ ἡμέρα ὁ ἐνταφιασμός ἐγὼ τηρεῖ αὐτὸς.

2. Fear not, daughter of Sion, lo! *thy* king cometh, sitting upon the colt of an ass.

Μὴ φοβέω^m, θυγατὴρ Σιών, ἰδοὺ, ὁ βασιλεὺς συ ἐρχομαι, καθῆμαι ἐπὶ πώλος^a οὐνός.

3. And that they may not gladly see the place, where they killed *our* auxiliaries.

Καὶ ὅπως μὴ ὁ χωρίον ἡδῶς ὄρω, ἐνθα κατακainώ^a ἐγὼ ὁ συμμαχός.

4. And the steward said in himself, What shall I do, since *my* Lord takes *my* stewardship away? I am not able to dig, I am ashamed to beg.

Εἶπον δὲ ἐν ἑαυτοῦ ὁ οἰκονομός· Τίς ποιῶ, ὅτι ὁ Κυρίου ἐγὼ ἀφαιρῶ^m ὁ οἰκονομία ἐγώ; σκαπτῶ οὐκ ἵσχυω, ἐπαιτῶ αἰσχυνομαι.

5. You say right, for I cured *your* burns, when lately you came up half burnt.

Εὐ λέγω, ὅτι συ ὁ ἐγκαυμα ἰαομαι, ὅτε πρῶην ἀνερχομαι⁶ ἡμιφλεκτός.

6. ¶ Do you then, *my* son, be strong in the grace which is in Jesus Christ.

7. If ye keep *my* commandments ye shall remain in *my* love; as I have kept my father's commandments, and I remain in his love.

8. Now *my* soul is troubled, and what shall I say? Father save me from this hour; but, for this did I come to this hour. Father, glorify *thy* name. Then did a voice come from heaven; I have glorified it, and will again glorify it.

9. And the book of this law shall not depart out of *thy* mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy* ways, and then shalt thou understand.

10. Num major es patre nostro?

11. Filius tuus vivit.

Σὺ οὖν, τέκνον ἐγώ, ἐν-
δυναμωῶ^m ἐν ὁ χάρις ὁ^d ἐν
Χριστὸς Ἰησοῦς.

Εὰν ὁ ἐντολὴ ἐγὼ τηρεῶ⁵,
μένω ἐν ὁ ἀγάπη ἐγώ· κα-
θὼς ἐγὼ ὁ ἐντολὴ ὁ πατὴρ
ἐγὼ τηρεῶ, καὶ μένω αὐτός
ἐν ὁ ἀγάπη.

Νυν ὁ ψυχὴ ἐγὼ ταρασ-
σω⁷, καὶ τίς εἰπῶ; Πατὴρ,
σωζῶ⁵ ἐγὼ ἐκ ὁ ὥρα οὗτος·
ἀλλὰ, διὰ οὗτος^{anc} ἐρχομαι
εἰς ὁ ὥρα οὗτος. Πατὴρ,
δοξάζω⁵ σὺ ὁ ὄνομα. Ἐρ-
χομαι οὖν φωνὴ ἐκ ὁ οὐρα-
νος· Καὶ δοξάζω⁵, καὶ πα-
λιν δοξάζω.³

Καὶ οὐκ ἀφίστημι^m ὁ
βιβλὸς ὁ νόμος οὗτος ἐκ ὁ
στόμα σου, καὶ μελετᾷ ἐν
αὐτός, ἡμέρα καὶ νύξ, ἵνα
εἶδῃ ποιεῖν παρ' ὁ γραφῶ^{7h}.
τοτε εὐδοῶ, καὶ εὐδοῶ ὁ
ὁδὸς σου, καὶ τοτε συνιῆμι.

CHAP. XXXI.

An impersonal verb governs the dative.

Χρη, *πρέπει*, and *δει*, *it behoveth*, govern the accusative, with the infinitive.

Δει and *χρη*, signifying *necessity*, or *want*, *ελλείπει*, *μελει*, *διαφέρει*, *μετεστι*, *ενδεχεται*, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton*.

Idem est manente, &c.

Quod ad particularia, &c. *Wetten*.

Impersonal verbs govern, &c. *Bell*.

Huc referantur, &c.

But *δει*, *χρη*, &c. *Holmes*.

1. *WHO ought to seek* for death, as the remedy of the troubles in age.

‘Ος^p *χρη*² διωκειω ὁ θανατος, ὡς ὁ ἐν ὁ γηρας κακος φαρμακον.

2. The definition is entirely worthy of praise, as having all things which a good definition should have.

Πανυ επαινος αξιος ὁ ὁρος, ὡς πα; *εχω* ὁσος *δει* ὑγιης ὁρος *εχω*.

3. But should not *Vulcan* pity *Achilles*, being the son of *Thetis*?

‘Ο *Ἥφαιστος* δε ου *δει*¹² *ελεεω*⁵, *Θετις* υἱος *ειμι*, ὁ *Αχιλλευς*^a;

4. And he said this, not that he cared about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.

Ειπον δε οὔτος, ουχ ὅτι *περι* ὁ πτωχος⁸ *μελει* αυτος, αλλα ὅτι κλεπτης *ειμι*, και ὁ γλωσσοκομον *εχω*, και ὁ *βαλλω*^{1h} *βασταζω*.²

5. Tell me plainly thus, what is this dress? or what need had you of the journey down?

Λεγω οὕτωςι *πως* ἀπλως, *τις* ὁ στολη; *τις*^{ne} συ ὁ κατω πορεία *δει* ⁵;

6. I myself have a share in the service.

Εμαυτου μετεστι ὁ *διακονια*.

7. My friends, a most excellent man is come to us; for *all men ought now to know* this man's deeds.

8. *I do not repent* that I killed your son, but that I did not kill you also.

9. You say a pleasant thing, if *I must first become* a musician and then *be* a wise man.

10. It has been written; Thou shalt not muzzle the ox treading out the corn. *Does not God care* about the oxen?

11. *I do not care about you.*

12. *Children ought to inherit* as well their parents' friendship, as their fortune.

13. *It is less allowable for princes,* than for private persons, to be unjust.

14. If you appear to them to speak the truth, *you will have no need of any things,* but go away, having taken your own things.

15. ¶ For he having a navy, *we need swift galleys,* that our force may sail safely.

16. I shall try to make *him,* who gives these things to us, never to repent of his journey to me.

17. *Ye must hate* those who write things contrary to law, and think no one of such things to be

Ανηρ φίλος, ἦκω ἐγὼ ἀνὴρ ἀγαθός· νυν γὰρ ἡδὴ πᾶς ἀνθρώπος δεῖ εἰδῶ⁷ ὁ οὗτος ἐργον.

Οὐχ ὅτι ἀποκτείνω σὺ ὁ υἱὸς μεταμελεῖ ἐγὼ, ἀλλὰ ὅτι οὐ καὶ σὺ προσἀποκτείνω.⁸

Χαρίζεις λέγων, εἰ προτερον κithαρῶδός γινομαι⁹, καὶ εἶτα εἰμι σοφός χρῆ.

Γράφω· Οὐ φιμῶ βους ἀλοῶν. Οὐ περὶ ὁ βους¹⁰ μελεῖ ὁ Θεός;

Οὐδεὶς¹¹ ἐγὼ μελεῖ σὺ.¹²

Πρέπει ὁ παῖς, ὥσπερ ὁ οὐσία¹³, οὕτω καὶ ὁ φίλος ὁ πατρικός κληρονομεῖ.

Ὁ βασιλεὺς ἤττον ἐξέστην ἀδικεῶ¹⁴, ἢ ὁ ιδιωτῆς.

Ἀν δοκῶ¹⁵ ἀληθὴς¹⁶ λέγων ἐκεῖνος, οὐδεὶς¹⁷ σὺ δεῖ πράγμα, ἀλλὰ λαμβανῶ¹⁸, ἀπειμὶ, ὁ σεαυτοῦ.

Δεῖ γὰρ, ἐχὼ ἐκεῖνος ναυτικός, καὶ ταχύς τριηρης ἐγὼ, ὅπως ἀσφαλῶς ὁ δυναμὶς πλεῶ.

Ὁ¹⁹ μὲν οὗτος δίδωμι ἐγὼ, πειράω²⁰ ποιεῶ, μῆποτε μεταμελεῖ²¹ ὁ πρὸς ἐγὼ ὁδός.

Χρῆ σὺ μισεῶ ὁ ὁ παράνομος γράφω²², καὶ μῆδεις μικρὸς ἡγεομαι εἰμι ὁ τοι-

small, but every one exceedingly great.

18. *It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

19. Do ye wish that we should lay a fine on those who do not do this, or *are you far from desiring it?*

20. Sending out the sheep one by one into the pasture, having commanded the ram, what things *he had to do* for me.

21. *You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which are necessary for armies.*

22. For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples, *we making use, should aim at excellence.*

23. The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say that the *son of man must be lifted up?*

ουτος, αλλα εκαστος υπεργενης.

Σπενδω, και θυω, και απαρχομαι, εκαστος προσηκει, καθαρως, και μη επισεσυρμενως, μηδε αμελως, μηδε γλισχρως, μηδε υπερ δυναμεις.

Βουλομαι ζημια ο μη ποιειω^{1b} γραφω², η πολυς γειναι;

Μονος^{pl} παριημι⁶ ο προβατον εις ο νομη, εντελλω^{m5} ο κριος, οπως χρη² πρασσω αυτος υπερ εγω.⁶

Υπαρχει συ^{pl} χειμαδιος⁵ χραομαι ο δυναμεις, Λημνος, και Θασος, και Σκιαθος, και ο αλλος ο εν ουτος ο τοπος νησος· εν ος και λιμην, και σιτος, και ος² χρη στρατευμα πας υπαρχω.

Ζευς γαρ Ηρακληης και Τανταλος γενναω⁵, ο μεν, δια ο αρετη², αθανατος ποιειω, ο δε, δια ο κακια, ο μεγας τιμωρια κολαζω· ος χρη παραδειγμα χραομαι, ορεγω^m ο καλοκαγαθια.⁶

Αποκρινομαι^p αυτος ο οχλος, Εγω ακουω⁵ εκ ο νομος, οτι ο Χριστος μενω εις ο αιων· και πως συ λεγω, οτι δει υψωω⁵ ο υιος ο ανθρωπος;

24. How then will you be of no consequence? *who are required to be of consequence in those things alone that are in your power, in which you may be most worthy.*

25. If he who censures those who write to instruct, would consider these things particularly, *I think* he would no longer take the contemplation of the present subjects to be superfluous and useless.

26. *We must learn from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.*

27. It is doubtful whether *those animals which are called irrational have not some share of reason*; for perhaps, although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more and some less.

28. Si bonum aliquem amicum paraturi simus, *nos ipsos bonos oportet esse, et dicere pulchra et facere.*

29. Sive æs, sive aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris: *deo vero parva est cura aurificum tuorum.*

Πως δε ουδεις ουδαμος^ε ειμι; ὅς ἐν μονος ειμι τις δει ὁ ἐπὶ συ^δ, ἐν ὅς ἐξεστι συ ειμι πολυς^ε αξιος.

Εἰ οὗτος ἐπιλογιζομαι^δ κατὰ ἑαυτου^{πε}, ὁ^α ὁ^δ χρηστομαθων ἐπιτιμαω^η, ἔκ αν ἐτι, ἐγὼ δοκει, περισσος καὶ ἀχρηστος ὁ ἐπὶ ὅς προκειμαι^{ηε} ἡγεομαι⁵⁰ θεωρια.

Ὁ δὲ κυριος^α τε καὶ αὐτος, ὁ^{νε} ειμι^ι τις ὁ ἐν λογος^π ἐπὶ μονος ὁ φυσικ^δ, οὐκ ἀλλοθεν ἐγὼ, ἡ παρὰ ὁ ἐκμανθανω^δ δει.

Εἰ μὲν μηδολως λογος μετεστι ὁ ἀλογος ονομαζω^η ζων, ἀηλος ειμι· ἰσως γαρ, εἰ καὶ τοῦ μὴ κατὰ ὁ^α, ὅς καὶ προφορικος ονομαζω, ἀλλὰ ὅγε κατὰ ὁ ψυχ^η, ὅς ἐνδιαθετος καλεω, μετεχω πας^{νε}, ὁ μὲν μαλλον, ὁ δὲ ἧττον.

CHAP. XXXII.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes by the Attics, in the accusative; very seldom in the dative.

—— The participles of impersonal verbs are often used absolutely in the nominative.

Quibuslibet verbis additur, &c.

Et Atticè, accusativus, &c. *Eton.*

Genitivus absolutè, &c. *Wetten.*

A substantive with a participle, &c.

The participles of, &c. *Bell.*

Ablativus absolutè sumptus, &c.

Sometimes an accusative, &c. *Holmes.*

1. *THE* daughter of Herodias having entered, and danced, and pleased Herod and those that sat with him, the king said to the damsel, ask of me whatsoever you will, and I will give it to you.

Εισερχομαι⁶ ὁ θυγατηρ ὁ Ἡρωδίας, καὶ ορχεομαι⁵, καὶ ἀρεσκῶ⁵ ὁ Ἡρωδῆς^d καὶ ὁ συνανακειμαι¹ εἶπον ὁ βασιλεὺς ὁ κορᾶσιον, αἰτῶ⁵ ἐγὼ ὅς εἰαν θελω, καὶ δίδωμι³ συ.

2. Son, how will you learn justice here, your masters being there?

Ὁ δικαιοσύνη, ὦ παῖς, πῶς μανθάνω^{m3} ἐνθάδε, ἐκεῖ εἰμι συ^d ὁ διδασκαλός;

3. *Delos* being purified by the Athenians, in this war, and the sepulchres having been removed; as many as were of those who had died in the island, above the half appeared to be Carians.

Δηλός^f καθαιρεῖται^{p1} ὑπὸ Ἀθηναίους^g ἐν ὅδε ὁ πολέμος, καὶ ὁ θηκὴ ἀναιρεῖται⁵. ὅσος εἰμι ὁ θνησκῶ¹ ἐν ὁ νησός, ὑπὲρ ἡμισυς^{ane} Καρφαίνω.^{p6}

4. When you see any one weeping in grief, either when his son is

Ὅταν κλαίω εἰδῶ⁶ τις ἐν πένθος, ἢ ἀποδημῶ τέκνον,

going abroad, or when he has lost his property, beware lest the appearance may take you in.

5. *It being of great importance to the army, that the general should take care of his own safety, for the good of all.*

6. *When God gives his assistance, malice has no power; and when he does not give it, labour is in vain.*

7. *The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.*

8. *The sum of all these is, almost, fifteen talents.*

9. *The year being past.*

10. *The man having done this.*

11. *Many of them also fled to the mountains, as expecting that Alexander would not come to them at least.*

12. *The people voted to make war; but when they had determined on it, it was impossible for them to begin immediately, being unprepared.*

13. ¶ *Having before shown the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.*

14. *Fathers restrain their sons from bad associates; the society*

η απολλυμι⁷ ὁ^{1a} αὐτου, προσεχω μη συ ὁ φαντασια συναρπαζω.⁵

Πολυ διαφερει ὁ στρατευμα, ὁ στρατηγος ὁ αὐτου σωτηρια⁸, ὑπερ ὁ κοινος^{pg}, φειδω.^m

Θεος διδωμι, μηδεις ισχυω φθονος· και μη διδωμι, μηδεις ισχυω πονος.

Τρεις^a ειμι λογος αξιος ὁ Ἑλλην^d ναυτικον· ὁ παρα συ^{pd}, και ὁ ἡμετερος, και ὁ Κορινθιος.

Οὗτος κεφαλαιον πας γιγνομαι, μικρος λειπω, πεντεκαιδεκα ταλαντον.

Παρειμι⁶ ενιαυτος.^d

Ὡς ὁ ανηρ^a οὗτος ποι-εω.⁵

Πολυς αυτος και εις ὁ ορος καταφευγω⁶, ὡς προς οὗτος γε ουχ ἡκω³ Αλεξ-ανδρος.^a

Ὁ πληθος ψηφιζω^{mp1} πολεμεω· δοκει⁷ δε αυτος, ευθυς μεν αδυνατος^{p^{ne}} ειμι επιχειρεω, απαρασκευος^{p^{ld}} ειμι.

Προ ὑποδεικνυμι⁷ ὁ, ὅσος ευγενης και ὑψηλος εργαζομαι ὁ λογος, δηλος, ὡς ὁ εναντιος^p οὗτος ταπεινος ποι-εω³ και ασχημων.

Ὁ υἱ-εὺς ὁ πατηρ ειργω απο ὁ πονηρος ανθρωπος·

of the good *being* an exercise of virtue, but *that* of the bad, a destruction.

15. *Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.*

16. *The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal, and immortal, together combat and share the danger in the fight.*

17. I remember, not long since, how he was quite terrified, and this too, *they being but three.*

18. O ye worst of Lydians, and Phrygians, and Assyrians, know thus, that *I will not cease.*

19. And I blame Bacchus truly, because, having conquered you in a sea fight, he metamorphosed you, *when he ought* only to have held you under his own power.

20. He prayed to the gods simply to give the things that were good, as *the gods know* best, what kind of things are good.

21. If you esteem a pot, remember that it is but a pot that you esteem; and thus, *when it is*

ὥς ὁ μὲν ὁ χρηστός ὁμιλία^α ασκήσις εἰμι ὁ ἀρετῇ, ὁ δὲ ὁ πονηρός, καταλυσίς.

Δυο ἀγαθὸς εἰμι πας ἀνθρώπος· ὁ μὲν ἡγεομαι, καὶ μέγας πας, ὅς ἐτυχεω^α. ὁ δὲ ἐλαχὺς μὲν οὗτος, ὁ δὲ ἄλλος μέγας, ὁ καλῶς βουλευομαι.

Ἀναρρήγνυμι¹ μὲν ἐκ βάθρος γῆα, αὐτὸς δὲ γυμνω¹ Τάρταρος, ἀνατροπῇ δὲ ὅλος καὶ διαστασίς ὁ κόσμος λαμβανῶ· πας ἅμα, οὐρανός, αἰδής, ὁ θνητός, ὁ ἀθάνατος, ἅμα ὁ τότε συμπολεμῶ καὶ συγκινδυνεύω μάχῃ.

Μναομαι^{p7}, οὐ πρό πολλός, ὥς παντοίως εἰμι δεῖδω^{m7h}, καὶ οὗτος^{ne}, τρεῖς εἰμι.^a

Ὡ κακὸς Λυδοί, καὶ Φρυγῆ, καὶ Ἀσσυριοί, οὕτω γινώσκω, ὥς οὐδὲ παυῶ^{m3h} ἐγώ.

Καὶ μεμφομαι γὰρ ὁ Διονυσός^d, ὅτι, συ^{p1} καταναυμαχεῶ⁵, μεταβαλλῶ⁶, δεῖ χειροῶ^{m5} μόνον.

Ευχομαι² πρὸς ὁ θεός ἀπλῶς ὁ ἀγαθὸς δίδωμι, ὥς ὁ θεός^a καλλίστα εἰδῶ⁷, ὅποιος ἀγαθὸς εἰμι.

Ἀνχύτρα στεργῶ⁵, μναομαι⁷ ὅτι χύτρα στεργῶ· καταγνυμι⁶ γὰρ αὐτός, οὐ

broken, you will not be troubled; if you dearly love your son, or wife, that you love but a mortal; and thus, *when he dies*, you will not be troubled.

22. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistants; but they neglect their brothers, as if *friends could be made* of citizens, and not *made* of brothers.

23. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

24. *Illa hæc adhuc dicente*, non expectavi ego finem verborum.

25. *His expositis*, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.

26. Hunc igitur Pertinacem, *nocte intempesta*, sopore correptis omnibus, Lætus atque Electus adeunt.

ταρασσω^β· αν παιδιον σεαυ-
του καταφιλεω, η γυνη, οτι
ανθρωπος καταφιλεω· απο-
θνησκω^δ γαρ αυτος, ου τα-
ρασσω.³

Οικετης μεν ο δυναμαι^h
ωνεομαι, ινα συνεργος εχω·
και φιλος κταομαι, ως βοηθος
δεομαι· ο δε αδελφος^ε αμε-
λεω, ως περ εκ πολιτης μεν
γιγνομαι φιλος^a, εξ αδελφος
δε ου γιγνομαι.

Ηδη δε περας εχω ο δρα-
μα, αποδυμι^{m5} εκαστος αυ-
τος ο χρυσοपाστος εκεινος
εσθης, και ο προσωπειον α-
ποτιθημι^{m6}, και καταβαινω^δ
απο ο εμβεται, πενης και
ταπεινος περιερχομαι.

CHAP. XXXIII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long*, in the accusative.

Quæ significant partem, &c. *Eton.*

Similiter et nomen, &c. *Wetten.*

Nouns of, &c.

Time is sometimes, &c. *Bell.*

Nomen temporis, &c. *Holmes.*

1. *DURING the night* they were proceeding thus. Ὁ νυξ οὕτως πορευομαι.

2. Before they were yet *many days* in Attica, the sickness began first to be among the Athenians. Εἰμι^h αὐτος^{pl} ου πολυς πω ἡμερα^a εν ὁ Αττικη, ὁ νοσος πρωτον αρχω^m γινομαι^b ὁ Αθηναιος.^d

3. In which time Moses was born, and was very beautiful; who was nourished *during three months*, in his father's house. Εν ὅς καιρος γενναω Μωσης, και εἰμι αστείος ὁ Θεος.^d ὅς ανατρεφω^b μην τρεις, εν ὁ οἶκος ὁ πατηρ.

4. Cyrus wept in silence *for some time*, and then spoke. Ὁ Κυρος χρονος μεν τις σιωπη καταδακρυω, επειτα δε φθεγγομαι.

5. *In this month*, ye sent away Charidemus, having ten empty ships, and five talents of silver. Οὗτος ὁ μην^e, δεκα ναυς αποστελλω εχω Χαριδημος κενος, και πεντε ταλαντον αργυριον.

6. We ought to think that man most unhappy, who continues *a long time*, committing wickedness with impunity. Ὅστις πολυς χρονος ἀδικεω ἀκολαστος μενω, οὗτος δεῖ νομιζω ὁ ατυχης.

7. If a law were made, that persons not eating should not be hungry, and not drinking, not Εἰ νομος τιθημι⁵⁰, μη εσθιω μη πειναω, και μη πινω, μη διψαω, μηδε ῥιγοω

be thirsty, nor be cold *in winter*, nor warm *in summer*, no law could make men obey as to these things.

8. *On the first day* of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, *the next day*, we came over against Chios; and *the day after*, we put into Samos; and having staid in Trogyllium, *the next day*, we came to Miletus.

10. *The next day*, Cyrus sent the messenger; and the Armenian, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being *many years* abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared *this long time* in the city.

13. They continued thus crowded *some seventy days*; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

ὁ χειμων^ε, μηδε θαλπω^ω ὁ θερος, ουδεις αν νομος δυναμαι^{ρ50} διαπρασσω^{ω5} ανθρωπος ουτος πειθω.^{ωf}

Ὁ εἰς ὁ σαββατον^ρ, Μαρια ὁ Μαγδαληνη ερχομαι πρωι εἰς ὁ μνημειον, και βλεπω ὁ λιθος αιρω⁷ εκ ὁ μνημειον.

Και εκειθεν αποπλεω⁵, ὁ^d επειμι^h, κατανταω αντικρυς Χιος· ὁ δε ἑτερος, παραβαλλω⁶ εἰς Σαμος· και μενω⁵ εν Τρογυλλιον, ὁ εχω^{ωh}, ερχομαι⁶ εἰς Μιλητος.

Ὁ υστεραιος^d, ὁ τε Κυρος πεμπω² ὁ αγγελος· και ὁ Αρμηνιος, και ὁ Χαλδαιος συνπεμπω², ὁς ικανος νομιζω² εἰμι, και συμπρασσω⁵, και ειπον περι Κυρος^ε ὁ προσηκον.^ρ

Ὁ Οδυσσεια μακρος ὁ λογος εἰμι· αποδημew τις ετος πολυς, και παραφυλασσω ὑπο ὁ Ποσειδων, και μονος εἰμι.

Χαιρω, ω Μενιππος· και ποθεν εγω αφικνεομαι; πολυς γαρ χρονος ου φαινω^ω εν ὁ πολις.

Ἡμερα μεν ἑβδομηκοντα τις ετω διαιταομαι^ρ αθροος. επειτα, πλην Αθηναιος, και ειτις^η Σικελιωτης η Ιταλιωτης συστρατευω⁵, ὁ αλλος αποδιδωμι.^{ωb}

14. Socrates having talked to these women before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sunset, for he spent *a long time* within.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet *a little time*, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of of these should be Athenians, of whatever age you may think right, serving *an appointed time*, not *long*, but *as much as* may seem proper, in succession to each other.

17. It is said that Alcibiades, before he was *twenty years old*, conversed about these things with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again *five and twenty years* thus.

19. Cyaxares, king of the Medes, continued drinking *that night*, in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Εκείνος, εναντιον ὁ Κρι-
των, ὁ Σωκράτης διαλεγο-
μαι^{p5} τε, καὶ ἐπιστελλω^{b5}
ἄσσα βουλομαι^c, αὐτος
ἤκω^o παρὰ ἐγώ· καὶ εἰμι
ἤδη ἐγγυς ἡλίου δυσμη^{p1},
χρόνος γὰρ πολλὴς διατριβῶ
ἐνδόν.

Οὗτος ἐρομαι αὐτος, ου-
δεὶς ἐτι ἀποκρίνομαι· ἀλλὰ
ὀλιγὸς χρόνος διαλείπω^b, κι-
νεῶ^p τε, καὶ ὁ ἄνθρωπος ἐκ-
καλύπτω αὐτος, καὶ ὅς ὁ
οἶμα ἴστημι.

Οὗτος δὲ Ἀθηναῖος φημι
δεῖ εἰμι πεντακοσιοί, ἐξ ὅς
ἀντὶς συ ἡλικία καλῶς ἐχῶ
δοκεῖ, χρόνος τακτὸς στρα-
τεύω^m, μὴ μακρὸς οὗτος,
ἀλλὰ ὅσος ἀν δοκεῖ κα-
λῶς ἐχῶ, ἐκ διαδοχῆ ἀλλη-
λων.^d

Λέγω, Ἀλκιβιάδης, πρὶν
εἰκοσὶν ἔτος^e εἰμι, Περικλῆς
ἐπιτροπὸς μὲν εἰμι^h ἑαυτοῦ,
τοιοῖς δὲ διαλεγομαι.^{p5}

Ἀπο ὅς ἀν ἐξερχομαι^b
χρόνος ἐκ ὁ Ἐφεβοί, οὗτος
αὐ πέντε καὶ εἰκοσι ἔτος
διαγῶ ὥδε.

Ὁ Κυάξαρης, ὁ ὁ Μήδος
βασιλεὺς, ὁ μὲν νυξ ἐν ὅς
ἐξερχομαι^b ὁ Κυρὸς, αὐτος
τε μεθύσκω^m, ὥς ἐπὶ εὐτυ-
χία^d· καὶ ὁ ἄλλος δὲ Μήδος
οἰομαι^o παρῆμι ἐν ὁ στρατο-
πέδον, πλὴν ὀλίγους, ἀκουῶ
δορυβόος πολλύς.^a

20. Vestem indueris non modo vilem, sed eandem, quoque *æstate et hyeme*.

21. *Postridie* Tigranes ipse aderat.

22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria *per omne tempus* celebrati florent.

CHAP. XXXIV.

The question *whither?* is commonly answered by εἰς or πρὸς, with the accusative: *where?* by ἐν, with the dative: *whence?* by ἐκ or ἀπο, with the genitive: and *by* or *through* *what place?* by δια, with the genitive.

Adverbs in θί and σί are used to signify *at a place*: in δεσ, or ζε, *to a place*: and inθεν andθεν, *from a place*: δε is also added to accusatives, to signify *to a place*.

The distance to one place from another, is put in the accusative.

Græci sæpissime in locis, &c.

Aliquando usurpant, &c.

Δε ita additur, &c. *Eton*.

Nomen spatii, &c.

Nomen loci, &c. *Wetten*.

The distance of one, &c.

To the names of towns, &c.

The prepositions are sometimes, &c.

The Greeks often change, &c. *Bell*.

Ad locum, in, aque, &c. *Holmes*.

1. **AND** now send men *to* Καὶ νῦν πέμπω⁵ εἰς Ἰοπ-
Joppa. πη ἀνηγ.

2. And having got up *from thence*, he comes *into the coasts of Judea, by the farther side of Jordan*.

3. The bees always obey their leader willingly; and wherever he stays, no one departs *from thence*.

4. They were about *twenty or thirty furlongs* distant.

5. But let us see Gniphō the usurer, if you please; he does not live *far off*, and his door itself is open to us.

6. The next day they set out early, and advanced about *twenty furlongs*.

7. For after they came to their father's *old monument*.

8. Having begun *from Galilee, to this place*.

9. And then he led me away to a *certain place, darker* than the other.

10. ¶ I do not think it necessary now, that ye should go so *long a way to Jerusalem, to the city* of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first *from Sicily*. And Crates first began, of those at *Athens*, to make discourses or fables.

12. After this, Jesus began to show to his disciples, that he must

Κακείθεν ανιστημι⁶, ερχομαι εις ὁ ὄριον ὁ Ιουδαια, δια ὁ περαν ὁ Ιορδανος.

Ὁ ἡγεμων αει ὁ μελισσα ἐκουσιος πειθω^m ὅπου δε αν μενω, και ουδεις απερχομαι εντευθεν.

Απεχω^{a2} ὅσος εικοσιν η τριακοντα σταδιον.

Εγω δε, ει δοκει Γνιφων ὁ δανειστης ειδω⁶ ου μακρος (ὁδος) δε και οὗτος οικω, ανοιγω⁷ αυτος εγω ὁ θυρα.

Ὁ ὑστεραιος, πρωι πορευομαι³, και προερχομαι⁶ ὡς εικοσι σταδιος.

Επει γαρ ερχομαι⁶ (προς)πατηρ αρχαιος ταφος.

Αρχομαι⁵ απο ὁ Γαλιλαια ἕως ὧδε.

Και δη απκγαγω² εγω προς τις χωριον, ὁ αλλος ζοφερος.

Ου εγω δοκει νυν επειγω, συ εις Ἱεροσολυμα πορευομαι, εις ὁ ὁ εχθρος πολις, μακρος οὕτως ὁδος.

Ὁ^{sne} μυθος ποιω Επιχαρμος και Φορμις αρχω. Ὁ^{nc} μεν ουν εξ αρχη εκ Σικελια ερχομαι.⁶ Ὁ δε Αθηνησι Κρατης πρωτος αρχω ποιω λογος η μυθος.

Απο τοτε αρχω^m ὁ Ιησους δεικνυω ὁ μαθητης αυ-

depart to *Jerusalem*, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another; or rather these two; that laughing man from *Abdera*, and that weeping one from *Ephesus*; for they are willing themselves to be sold together.

14. Odenatus the Palmyrenian, a man at first obscure and unknown, soon humbled him from his insolence, after he had come home again, and was raised to great vanity.

15. Do not hesitate to go a long way, to those that promise to teach any thing useful.

16. Paul had resolved to sail by *Ephesus*, lest he might have any delay in *Asia*; for he was hastening to be in *Jerusalem*, against the day of Pentecost. And from *Miletus*, having sent to *Ephesus*, he called to himself the elders of the church.

17. I send you who have been taken home, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

τος, ὅτι δει' αὐτος, εἰς Ἱεροσόλυμα ἀπερχομαι⁶, καὶ πολὺς πασχῶ⁶ ὑπὸ ὁ πρεσβυτερός⁸, καὶ ἀρχιερεὺς, καὶ γραμματεὺς.

Ἄλλος παραγαγὼ μαλλόν δὲ ὁ^{dual} δὺν οὗτος· ὁ γελαῶ ὁ Ἀβδηροθεν, καὶ ὁ κλαίω ὁ ἐξ Ἐφεσος· ἅμα γὰρ αὐτὸς πιπρασκῶ⁷ βουλομαι.

Οὗτος μὲν οἰκαδὲ αὐθὶς ἀφικνεομαι^{p7h}, καὶ πρὸς ἀλαζονείᾳ αἰρῶ^{p5h} πολὺς, ἀποπαύω οὐκ ἐς μακρὸς^f ὁ φρυαγμα Ὀδεναθὸς ὁ Παλμυρηνός, ἀνὴρ ἀφανὴς μὲν τα πρῶτα καὶ ἀγνώτος.

Μὴ κατοκνεῶ μακρὸς ὁδὸς πορευομαι, πρὸς ὁ διδασκῶ τις χρησιμὸς ἐπαγγέλῳ.^m

Κρινῶ ὁ Παῦλος παραπλεῶ⁵ ὁ Ἐφεσος^{af}, μηποτε γινομαι^{p5s} αὐτὸς κατασχεσις ἐν ὁ Ἀσία· σπευδῶ γὰρ, εἰς ὁ ἡμέρα ὁ πεντηκοστή, γινομαι⁶ ἐν Ἱερουσαλημ. Ἀπο δὲ ὁ Μιλητός^f πεμπῶ⁵ εἰς Ἐφεσὸς μετακαλεῶ ὁ πρεσβυτερός ὁ ἐκκλησία.

Εγὼ ἀφίημι συ^{p1} οἰκαδὲ, ὁ λαμβανῶ^h, καὶ δίδωμι συ συν ὁ ἄλλος Χαλδαῖος βουλευομαι⁵, εἴτε βουλομαι πολεμεῶ ἐγώ, εἴτε φίλος εἰμι.

18. Descenditque post finem annorum ad Achab in Samariam.

19. Sed mihi neque domo exeunti mane, dei signum adversatum est, neque quando hic ascendebam.

20. Laudaverit jure aliquis illum Athenis legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuisset.

CHAP. XXXV.

The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative.

Nomina etiam, &c.

Pretii, &c. *Wetten.*

Nouns of measure, &c.

The price is sometimes, &c. *Bell.*

Laus et, &c. uti et mensura, &c. *Holmes.*

1. THE gods sell all good things to us *for labours*. Ὁ πονος πωλεω εγω πας ὁ αγαθος θεος.

2. If this man be willing to give you, for *two-pence* at most. Ην εθελω συ αποδιδωμι^{m6} ούτος, ὁ μεγας^{ne} δυο οβολος.

3. Consider, that calmness is purchased *at so much*, firmness *at so much*, but nothing is got gratis. Επιλεγω, ὅτι τοσουτος πωλεω απαθεια, τοσουτος αταραξια, προικα δε ουδεις περιγινομαι.

4. The fruits of the palm-trees being *six fingers* in size. Φοιनिξ καρποςⁿ κατα ὁ μεγαθος ἐξ δακτυλος ειμι.

5. Ye know that ye were not redeemed *with corruptible things*, silver or gold, from your vain conversation. Ειδεω^{m7} ὅτι ου φθαρτος^d, αργυριον η χρυσιον, λυτρωω⁵ εκ ὁ ματαιος συ αναστροφη.

6. Of which things some persons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmæ*.

8. ¶ They say unto him; Shall we, having gone, buy *two hundred penny worth* of bread, and give them to eat.

9. Tell me, says he, Tigranes, *at what price* you would purchase to get your wife again? Cyrus, says he, I would purchase *with my life*, to preserve her from slavery.

10. Anacreon having received five talents as a gift from Polycrates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta annis interrogabo *quanti* vendit?

Ὅς τις μικρὸς μέρος πα-
ρα ἐκεῖνος προῖκα λαμβά-
νω⁶, πολὺς ὁ ἄλλος πωλεῶ.²

Ἀγκυρά κομίζω πέντε
δραχμῇ.

Λέγω αὐτός· Ἀπερχο-
μαι⁶ αγοραζώ^{5a} διακοσίοι
δηνάριον ἄρτος^{pa}, καὶ διδά-
μι^{6s} αὐτὸς φαγῶ.

Συδε, φημι², ὦ Τιγράνης,
λέγω⁵ ἐγὼ ὅποσος ἀν πριά-
μαι^o ὥστε ὁ γυνὴ ἀπολαμ-
βανῶ⁶; Ἐγὼ μὲν, φημι, ὦ
Κυρός, καὶ ἀν ὁ ψυχὴ⁸ πρι-
αμαι^o, ὥστε μηποτε λα-
τρευῶ^{5f} οὗτος.^{af}

Ἀνακρεῶν δωρεὰν παρὰ
Πολυκράτης λαμβανῶ⁶ πέν-
τε ταλάντων, ὥς φροντίζω⁵ⁱ
ἐπὶ αὐτός^d δύο νύξ⁸ dual,
ἀποδίδωμι αὐτός, εἶπον, οὐ
τιμᾶω^{plf} αὐτός ὁ ἐπὶ αὐτός^d
φροντὶς.

CHAP. XXXVI.

A preposition often governs the same case, in composition, that it does without it.

Prepositions in composition, &c. *Bell.*

Verba cum præpositionibus, &c. *Holmes.*

1. *HAVING* gone out of the city.

Εξελθων^{pl} ὁ πολίς.

2. It is not safe to say such things; lest *we may get* some trouble *from our prating*.

Οὐκ ασφαλὴς λέγω ὁ τοιοῦτος· μὴ καὶ τις κακὸς ἀπολαυῶ⁵ ὁ φλυαρία.

3. And in human reason, who would turn *from the enemy flying*?

Ἀνθρώπινος δὲ γνώμη, τίς ἀν φευγῶ πολέμιος^{pl} ἀποτρέπω;^m

4. *Send to Simon*, who is sur-named Peter. He lodges with one Simon a tanner, who has his house by the sea-side; he shall tell thee what thou must do.

Μεταπεμπῶ^{m5} Σίμων, ὃς ἐπικαλεῶ Πέτρος. Οὗτος ξενίζω^m παρὰ τίς Σίμων βυρσεύς, ὃς εἰμι οἰκία παρὰ θαλάσσαν· οὗτος λαλεῶ σύ τις δεῖ ποιεῶ.

5. Why do ye also *transgress* the *commandments* of God, by your tradition?

Διὰ τί καὶ σύ παραβαίνω ὁ ἐντολὴ ὁ Θεός, διὰ ὁ παραδοσίς;^a σύ;

6. She, having taken the sword, *killed herself before her husband*.

Λαμβάνω⁶, ὁ ξίφος, ἑαυτοῦ προαναιρεῶ⁶ ὁ ἀνὴρ.

7. Remember, that if *you abide* in the same things, those who *laugh* against you at first, shall admire you at last; but if you be over-

Μναιομαι^{pl7}, ὅτι ἐὰν μὲν ἐμμενω⁵ ὁ αὐτός, ὁ καταγελαῶ^h σύ πρότερον, οὗτος σύ ὕστερον θαυμάζω· ἐὰν

come by them, you shall receive double ridicule.

8. All the maids about her *rose up along with her.*

9. Stranger, I have all justice from you, since *you condemn yourself* to death.

10. ¶ If two consonants chance *to be added to a short vowel*, they will make the syllable long.

11. Folly is joined to riches and powers, and follows with them; and with it, incontinence.

12. Those who are ignorant of wisdom and virtue, but *spend their whole time in revels* and the like, sink downwards, and err through life.

13. And Jesus having seen her, said unto her; *Woman, thou art loosed from thine infirmity*; and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

14. Critias and Alcibiades, whilst *they were with Socrates*, were able to govern their bad inclinations; but *being separated from him*, Critias having fled into Thessaly, associated there with men using iniquity rather than justice.

15. First then, I am right to answer to the first falsehoods,

δε ἦτταω⁵ αὐτοσ⁸, διπλοος προσλαμβανω^m καταγελως.

Συνανιστημι⁶ μεν αὐτοσ πασ ὁ ἀμφι αὐτοσ.^a

Εχω, ω ξεινος, παρα συ πασ ὁ δικη, επειδη σεωϋτου καταδικαζω θανατοσ.^u

Ει συμβαινω⁶⁰ βραχυσ φωνηις δυο συμφωνοσ^{ne} επιφερω⁵, μακροσ ποιεω³ ὁ συλλαβη.

Συντασσω⁷, και συνακολουθεω ὁ μεν πλουτοσ και ὁ δυναστεια ανοια, και μετα οὔτοσ, ακολασια.

Ὁ φρονησις και αρετη απειροσ, ευωχια δε και ὁ τοιουτοσ αι συνειμι^h, κατα φερω^m, και πλαναω^m δια βιοσ.⁸

Ειδω⁶ δε αὐτοσ ὁ Ιησουσ, ειπον αὐτοσ· Γυνη, απολυω⁷ ὁ ασθενεια συ· και επιτιθημι αὐτοσ ὁ χειρ, και παραχρημα ανορθω⁵, και δοξαζω ὁ Θεοσ.

Κριτιασ και Αλκιβιαδησ, εωσ μεν Σωκρατησ συνειμι², δυναμαι² ὁ μη καλοσ επιθυμια⁸ κρατεω· εκεινοσ δε απαλλασσω⁶, Κριτιασ μεν φευγω⁶ εις Θετταλια, εκει συνειμι ανθρωποσ ανομια μαλλον η δικαιοσυνη χραομαι.

Πρωτον μεν ουν, δικαιοσ ειμι απολογεομαι⁵ προς ὁ

which have been spoken against me, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

16. You need not wonder, my friend, for, *having been* lately with *Homer and Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

17. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately *you did* not even *look towards* him, when he came to consult the prophet, nor did you deign *to speak to a man* that was *your fellow-soldier* and *companion*.

18. Socrates taught his associates *to refrain from things impious, unjust, and shameful*, not only when they would be seen by men, but also when they would be in solitude.

19. *Sibimet ipsi multa deesse; præpositum vero civitati, si non omnia perficiat, quæ civitas velit, ob id pænæ subiectum esse, nonne hoc ingens est amentia?*

20. *Ego vero cum Diis versor, versor cum hominibus honestis; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.*

πρωτος εγω ψευδος κατηγορεω^h, και προς ο πρωτος κατηγορος· επειτα δε, προς ο υστερος^{sne}, και ο υστερος.

Μη θαυμαζω^{5s}, ω εταιρος, νεωστι γαρ Ευριπιδης και Όμηρος συγγινομαι⁶, ουκ ειδα^{m7} οπως αναπληθω⁵ ο επος, και αυτοματος εγω ο μετρον επι ο στομα^a ερχομαι.

Ει συ μαινω^{6s}, ω Αιας, σεαυτος φονευω, τις αιτιαω ο Οδυσσευς; Και πρῶην ουτι προσβλεπω⁵ αυτος, οποτε ήκω² μαντευομαι^{m3h}, ουτε προσειπον αξιοω⁵ ανης συστρατιωτης και εταιρος.

Διδασκω ο Σωκρατης ο συνων, ου μονον οποτε υπο ο ανθρωπος οραω^o, απεχω^m ο ανοσιος, τε και αδικος, και αισχυρος, αλλα και οποτε εν ερημια ειμι.

CHAP. XXXVII.

The genitive case of a substantive is often put absolutely, the former substantive, *ἐνεκα*, *χαριν*, *εκ*, *εξ*, or some case of *τις* or *εις* being understood.

Ponitur genitivus, &c.

Genitivus per se, &c.

Mutatur nominativus post verbum, &c.

Aliquando solus genitivus, &c. *Eton*.

Nomina etiam, &c. *Wetten*.

Sometimes the first substantive, &c.

Sometimes the cause, &c.

Sometimes the accusative, &c.

Sometimes the nominative after the verb, &c.

Many verbs seem, &c. *Bell*.

Genitivus sæpe ponitur, &c. *Holmes*.

1. CYRUS, having heard this, pitied him *on account of the misfortune*.

2. He loves him *for his virtue*.

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife of Cleophas*.

4. It is not right to blame this man, *for the things that have been omitted*, so much as to commend him *for his ingenuity and diligence itself*.

5. The fish called Cephalus is *one of those that live in the fens*.

6. Distant *many days' journey*.

Ὁ Κυρος, ἀκουὼς, ὁ παθὼς οἰκτεῖρω αὐτός.

Φιλεῖ αὐτὸς ὁ ἀρετῇ.

Ἰστημι^d παρὰ ὁ σταυροῦ^d ὁ Ἰησοῦς, ὁ μητὴρ αὐτοῦ, καὶ ὁ ἀδελφὴ ὁ μητὴρ αὐτοῦ Μαρία ὁ ὁ Κλωπᾶς.

Οὗτος ὁ ἀνὴρ οὐχ οὕτως αἰτιαομαι ὁ ἐκλείπω^h, ὥς αὐτὸς ὁ ἐπινοία καὶ σπουδὴ ἀξίος^{ne} ἐπαινεῶ.

Ὁ ἰχθυὺς ὁ Κεφαλὸς ὁ ἐν ὁ ἔλος εἶω^h εἰμι.

Ἀπεχῶ^h πλεῖων ἡμερᾶ.

7. I admire *your* *virtue*.

8. Leading him out of the way, under some palm-trees, he ordered them to spread *some of the Median carpets* under him.

9. The king of the Romans, being now old, goes *to the house of a teacher*; but my king Alexander died when *thirty-two years* of age.

10. ¶ I think indeed that you are just, but not in any degree wise; and you seem to me yourself to know this; for you require money from no person *on account of his living with you*.

11. In the tent there was one of the captains, called Aglaitidas; a person who, as to his manner, *was one of the harsher men*.

12. When I shall have finished (the term or time) *of this mortal life*.

13. And learn also *from me*, my son, said he, these most important things; you should never attempt any thing, neither in yourself, nor with the army, against the sacrifices and auguries.

14. *O cause of much laughter!* But now who could look upon them so contemning other men? or who would believe, that, after a little time, the one shall be a captive, and the other shall have his head in a bag of blood?

Θαυμαζω συ.

Απαγωγ⁶ αὐτος ὁ ὁδὸς ἐξω, ὑπο φοινίξ^a τις, ὁ Μηδικὸς πῖλος ὑποβάλλω⁶ κελευω αὐτος.^d

Ὁ Ῥωμαῖος βασιλεὺς, γηρασκω ἤδη, ἐς διδασκαλὸς φοιταῶ· ὁ δὲ ἐμὸς βασιλεὺς Ἀλεξάνδρος δυο καὶ τριακοντα ἐτος⁶ ἀποθνήσκω.⁶

Εγὼ τοι συ μὲν δίκαιος νομίζω, σοφὸς δὲ οὐδὲ ὅπως τιούνη· δοκεῶ δὲ ἐγὼ καὶ αὐτὸς οὗτος γιγνώσκω. οὐδεὶς^a γάρουν ὁ συνουσία ἀργυρίουν πρᾶσσω.^m

Εν ὁ σκηνῇ τυγχάνω² τις εἰμι^h ὁ ταξιάρχος, Ἀγλαΐτιδας ὀνομαⁿ· ἀνὴρ, ὁ τροπὸς, ὁ στρυφνὸς ἀνθρώπος.

Ἐπειδὴν ὁ ἀνθρώπινος βίος τελευτᾷ.⁵

Μαθάνω⁶ δὲ ἐγώ, ὦ παις, καὶ ὀδὲ, φημί, ὁ μέγας· παρὰ γὰρ ἱερὸν καὶ οἰωνὸς μήτε ἐν σεαυτοῦ μηδεποτε, μηδὲ ἐκ ὁ στρατία, κινδυνεύω.^{5a}

Ὡ πολὺς γέλως. Ἀλλὰ νυν τις ἀν αὐτὸς προσβλεπώ^{5o} οὕτως ὑπερφρονέω ὁ ἄλλος⁶; ἢ τις ἀν πιστεύω^{5o}, ὥς μετὰ ὀλίγος, οὗτος μὲν αἰχμαλωτὸς εἰμι, οὗτος δὲ ὁ κεφαλὴ ἐχὼ ἐν ἄσκος αἶμα.

15. Then Ammon told a falsehood, saying that you were his son; for you were *the son of Philip*. *Alex.* Certainly *the son of Philip*. For being *the son of Ammon* I had not died.

Ουκουν ὁ Ἀμμων ψευδω^{m2}, λεγων ἐαυτου τυ ειμι υἱος· συ δε Φιλιππος αρα ειμι. Αλεξ. Φιλιππος δηλαδη. Ου γαρ αν θνησκω Ἀμμων ειμι.

16. Si velles hospitem impellere, te, cum *in urbem ipsius* venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et felicem prædicantes te *propter vim sermonum*, et patrem tuum *propter fortunam*.

CHAP. XXXVIII.

The dative is often put absolutely, especially after *αυτος*, *συν* being understood.

Subauditur ita *συν*, &c. *Eton.*

1. **MOREOVER**, the epopœia must have the *same species with tragedy*.

Ετι δε, ὁ εἶδος ὁ αὐτος δεῖ εἶχω ὁ ἐποποιῖα ὁ τραγωδία.

2. Bread and flesh bring us to this; and ye desire *the same thing with us*, but ye, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

Εγω μεν αρτος και κρεας εἰς οὗτος αγω^s συ δε εἰς μεν ὁ αὐτος εγω σπευδω, πολυς δε τις ἐλιγμος^a, ανω και κατω πλαναω^m, μολις αφικνεομαι, ὅποι εγω παλαι ἦκα.²

3. When the mind is intoxicated with wine, it suffers *the same things with chariots that have lost their charioteers*.

Ὅταν ὁ νους ὑπο οἶνος διαφθειρω^b, ὁ αὐτος πασχω ὁ ἀρμα, ὁ ὁ ἡνιοχος αποβαλλω.^{1h}

4. We do not search and examine common men, equally *with those who are of splendid race.*

5. They sailed immediately *with twenty-five ships.*

6. It appears to me to be a shameful thing for a man to suffer *the same things with the most stupid of animals.*

7. ¶ In one respect Sophocles would be the *same* kind of an imitator *with Homer*, for they both represent good men; in another, *with Aristophanes*, for they both represent men acting and doing.

8. About Egypt, two hundred triremes, *with their crews and passengers*, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man *thinking the same things with me*, not one of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things composed by the ancients, as Euclid, and Democritus, and Proclinus: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the *same* subjects *with*

Ουχ ὁμοίως ἐξετάζω τε και βασανίζω ὁ επιτυχων ανθρωπος, ὁ εκ γενος λαμπρος.

Πλεω ευθυς, πεντε και εικοσι ναυς.

Δοκει εγω αισχρος ειμι ανθρωπος^d, ὁ αυτος πασχω ὁ αφρων ὁ θηριον.

Ὅτ' μεν, ὁ αυτος αν ειμι^o μιμητης Ὅμηρος Σοφοκλης, μιμεομαι γαρ αμφω σπουδαιος· ὁ δε, Αριστοφανης, πρασσω γαρ μιμεομαι και δραω αμφω.

Περι μεν Αιγυπτου^a διακοσιοι τριηρης, αυτος^d πληρωμα, διαφθειρω^b. περι δε Κυπρου^a, πενητηκοντα, και εκατον· εν ὁ Ποντος, μυριοι ὀπλιτης αυτος και ὁ συμμαχος απολλυμι.

Ει εις ανηρ μονος Θεταλια, και εις ανηρ Αρκαδια ὁ αυτος φρονεω εχω^b εγω, ουδεις ὁ Ἕλλην ὁ παρ-ειμι κακος χραομαι^{b8i} αν.

Ὁ γραφω^{5h}, ὁ μεν εδεις πολυς η συναγωγη και μεταγραφη ὁ ὁ πρεσβυς συντιθημι^{5h} ποιω, καθαπερ Ευκλεδης, και Δημοκριτος, και Προκλινος· ὁ δε, μικρος κομιδη πραγμα ὁ ὁ παλαιος ιστορια απομνημονευω^b, εις ὁ αυτος τοπος

them, as Annius, Medius, and Phœbion.

εκεινος επιχειρω συντιθημι
βιβλιον, καθαπερ Αννιος,
τε και Μηδιος, και Φοι-
βιων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis *iisdem cum illo* ortus?

12. Magnam hostium multitudinem, *cum ipsis armis*, cepit.

CHAP. XXXIX.

The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.

The infinitive after the verb μελλω, &c. *Bell*.

Usurpantur verba infinita, &c. *Holmes*.

1. *HE is to be given up.* Μελλω παραδιδωμι.
(tradendus est.)

2. Judas Iscariot the son of Simon, *who was about to betray him.* (traditurus erat.)
Ιουδας Σιμων Ισκαριω-
της, ο μελλω^h αυτος παρα-
διδωμι.

3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.)
Φοβεω^{m2} οτι οπτομαι³
μελλω², ο βασιλειον^{p1} οικο-
δομεω αρχομαι.

4. He said this, signifying by what death *he was to die.* (mori-
turus erat.)
Ουτος λεγω², σημαινω
ποιος θανατος μελλω απο-
θιησχω.

5. Who having seen Peter and John *about to enter* into the
Ος, ειδω⁶ Πετρος και
Ιωαννης μελλω εισειμι εις ο

temple, asked to get alms. (ingressuros.)

6. Whatever you *are about to say*, review it first in your judgment; for with many people the tongue runs before the understanding. (dicturus sis.)

7. When the nightingale *was about to be slain*. (occidenda esset.)

8. ¶ Those *who are about to be* auxiliaries, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (futuros.)

9. For who, *being about to make* any thing, is ignorant what *he is about to make*? for he does not make it by a power void of reason. (cum factururus sit,) (facturus est.)

10. In the (play) Cresphontes, Merope *is about to kill* her son, and does not kill him, but discovers who he is; and in the Helle, the son *being about to give up* his mother, finds who she is. (occisura est,) (dediturus.)

11. And *he was about to do* still more *good things* to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (benefacturus erat.)

12. Nonnullos occidit, nonnullos (*interfecturus*) erat.

13. In hoc ipso die, *laturus est* unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.

ἱερον, ἐρωταῶ^a ἐλεημοσυνὴ λαμβανῶ.⁶

Πας ὅς τις ἀν μελλῶ λέγω, προτερον επισκοπεῶ ὁ γνῶμη· πολὺς γὰρ ὁ γλωσσοπρὸς τὴν διανοίαν.

Ἀηδῶν ἀναιρεῶ μελλῶ.^h

Φίλος, οὐκ ἐχθρὸς δεῖ εἶμι, ὁ μελλῶ^h συμμαχος εἶμι³, καὶ μήτε ἐπὶ ὁ ἀγαθὸς^{pd} ὁ ἀρχῶν φθονεῶ^{3h}, μήτε ἐν ὁ κακὸς^{pl} προδιδῶμι.^{3h}

Τίς γὰρ, μελλῶ ποιεῶ⁵ τίς, ἀγνοεῶ ὅς μελλῶ ποιεῶ; οὐ γὰρ ἀλογος δυναμὶς ποιεῶ.

Ἐν ὁ Κρῆσφοντης^m, ὁ Μερὸπη μελλῶ ὁ υἱὸς ἀποκτείνω, ἀποκτείνω δὲ οὐ, ἀλλὰ ἀναγνώριζω⁵. καὶ ἐν ὁ Ἑλλή, ὁ υἱὸς, ὁ μήτηρ ἐκδιδῶμι μελλῶ, ἀναγνώριζω.⁵

Μελλῶ⁵ δὲ ἀν ἐτι καὶ πολὺς εὐεργετεῶ³ ὁ ὑπηκοός· ἐπεὶ καὶ ὁ συκοφαντής ὁ πολὺς εἶμι διωκῶ^{5h}, καὶ ὁ πανταχοῦ εἶμι² κολαζῶ⁵ κελεῶ.^{5h}

CHAP. XL.

Verbs of *gesture*, εἰμι, τυγχάνω, ὑπαρχω, γίνομαι, κυρῶ, εἶχω, φθάνω, and λαμβάνω, are used with participles after them, to express what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

Verbo τυγχάνω, &c.

Sin participium sequatur, &c.

Nonnunquam participia, &c. *Eton.*

Participium non raro, &c. *Wetten.*

The participles ὦν, &c.

Participles are often used, &c.

When a participle is joined, &c. *Bell.*

Pro infinitivo crebrius, &c. *Holmes.*

1. If he *always acted soberly*, how could he justly have the blame of the evil which was not in him? (permanebat sobrius esse.)

Εἰ σωφρονεῶ διατελεῶ², πῶς ἀν δίκαιως, ὁ οὐκ ἐνεῖμι^h αὐτὸς κακία αἰτία εἶχω;^o

2. He said that *he happened* then *to be* with Demaretus. (forte fuisse.)

Φημι τυγχάνω⁶ τότε εἰμι^{hn} ἄμα Δημαρητος.

3. If a companion be polluted, he who touches him must be polluted, though he himself *were* pure. (fuerit.)

Εὰν ὁ ἑταῖρος εἰμι μολυνώ^{7h}, καὶ ὁ συνανατρίβω^m αὐτὸς μολυνῶ ἀναγκη, καὶ ἀν αὐτὸς εἰμι τυγχάνω⁶ καθάρος.

4. *We were walking* in the temple of Saturn, in which we beheld many other offerings. (deambulabamus.)

5. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (se habent.)

6. I am prepared to obey the laws; but that I may not *inadvertently transgress* any thing through ignorance, I wish to learn this distinctly from you. (inscius transgrediar.)

7. He is worthy of praise, *who has first conferred a favour* on his friends. (prius bene fecerit.)

8. And *I am* not ashamed to say this; but be assured I would be ashamed to say, that, if ye stay with me I will pay you. (me pudet dicere.)

9. Because *we know* that the latter *is true*, our mind *falsely concludes* that the former *is* so likewise. (scimus esse,) (falsa ratione credit esse.)

10. Amongst whom also was Longinus, whose compositions afford great benefit to the studious. (conferunt.)

11. ¶ Be satisfied, Cyrus, said he, for though *I should* never cease to look at her, I could not be overcome, so as to do any of the things which I ought not to do. (desisterem contemplari.)

Τυχχανω περιπατεω εν ὁ ὁ Κρονος ἱερὸν, εν ὅς πολὺς μεν και αλλος αναθημα θεωρεω.²

Ὡς εις μεγας τις επιθυμια εμβαλλω εγω, ει οὗτος οὕτως εχω; Αλλα ειμι, φημι, οὕτως εχω.

Εγω παρασκευαζω^{π7} μεν πειθω^{τμ} ὁ νομος· ὅπως δε μη δια αγνοια^α λανθανω^δ τις παρανομεω^δ, οὗτος βουλομαι σαφως μανθανω^δ παρα συ.^ρ

Επαινος αξιος, ὅς αν φθανω¹ ὁ φιλος ευεργετεω.

Και οὗτος μεν ουκ αισχυνω^{τμ} λεγω· ὁ δε, ην μενω παρα εγω, αποδιδωμι³, ευισημι ὅτι οὗτος αισχυνω^{τμ} αν ειπον.

Δια ὁ^{νε} ειδεω^{7f} οὗτος αληθης ειμι, παραλογιζομαι εγω ὁ ψυχη και ὁ πρωτος ὡς ειμι.

Εν ὅς και Αδγγινος ειμι, ὅς συγγραμματα ειμι μεγας ὁ παιδεια^ε μεταπειω^{τμh} οφελος φερω.

Θαρρῶ, φημι, ω Κυρος, ουδε ην μηδεποτε παυω^{τμ5} δεαομαι, ου μη κρατεω^{δ5} ὡστε ποιω τις ὅς^ε μη χρη ποιω.

12. Gadatas having heard these things, revived and spoke, Could I then, said he, *quickly make myself ready*, before you depart? (statim me parare.)

13. Do not ye forget hospitality to strangers; for by this some *have entertained* angels *unawares*. (inscii acceperunt.)

14. And during the days, if *he perceived* his grandfather, or his mother's brother *to want* any thing, it was difficult that any one *should do it before him*; for whatever Cyrus could do, *he delighted to gratify* them. (perciperet indigere,) (quenquam in ea peragenda antevertere eum,) (lætabatur gratificari.)

15. *They knew* that Socrates, from the smallest possessions, *lived* most contentedly, and *was* most abstemious from all pleasures. (nôrunt vivere), (esse.)

16. And if ye will break these, or permit those who are breaking them, I predict to you, that *ye will insensibly give up* the government of the state. (imprudentes concedetis.)

17. *There happened* at the same time *to be* some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

18. *I observed* that he neither *sacrificed* to the gods, nor *used*

Ακουω³ οὗτος^a ὁ Γαδα-
τας, αναπνεω τε και ειπον,
Αρα ουν, φημι, δυναμαι
αν συσκευαζω^{5m} φθανω^{5f}
πριν συ εξειμι;

Ὁ φιλοξενια⁵ μη επιλαν-
θανομαι⁶ δια οὔτος⁵ γαρ
λανθανω⁶ τις ξενιζω⁵ αγγε-
λος.

Ὁ δε ἡμερα^a ει τις⁵ αισ-
θανομαι⁶⁰ δεομαι η ὁ παπ-
πος, η ὁ ὁ μητηρ αδελφος,
χαλεπος ειμι αλλος φθανω⁵
οὔτος ποιω⁵ ὅστις γαρ
δυναμαι^ο ὁ Κυρος, ὑπερ-
χαιρω² αυτος^d χαριζομαι.

Ειδω⁸ Σωκρατης, απο
ελαχυς μεν χρημα, αυταρ-
κεστατα ζωω, ὁ ἡδονη⁵ δε
πας εγκρατης ειμι.

Ει δε και οὔτος^f κατα-
λυω³, η ὁ καταλυω^d επιτρε-
πω³, προλεγω συ, ὅτι λαν-
θανω³ ὁ πολιτεια⁵ παραχω-
ρνω⁵.

Τυγχανω⁶ βροντη^{pl} τις
ἀμα γινομαι⁶, και ὕδωρ, ὁ
ετος προς μετοπωρον ηδη
ειμι.

Καταμανθανω⁶ αυτος
ουτε θυω ὁ θεος, ουτε μαν-

divination, but even *derided* those who did these things. (ediscebam sacrificare,) (uti,) (irridere.)

19. I know very well, that if this *was* so, *we should* not have heard that he *was* in Elatea, but upon our own borders. (esset,) (audivissemus esse.)

20. *Will you* not first tell me, if *you have perceived* that *I know* any allurement, which *I have not observed* myself to know? (non prius dices,) (senseris nôsse,) (scire ignoraverim.)

21. You could neither say, nor show to him greater tokens of faith, than what *you* yourself *have received* from us. (accepisti.)

22. If *he saw* me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperit.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which *I have* of you. (habeo.)

24. And when *he ceased speaking*, he said unto Simon; Launch out into the deep, and let ye down your nets for a draught. (loqui desiit.)

25. When you will have met him, if *you perceive* that he *wishes*

τικῇ χραομαι, ἀλλὰ καὶ ὁ ποιῶ^h οὗτος καταγελαῶ.

Εὐ εἶδεω^{m7}, ὅτι εἰ οὗτος οὕτως τυγχανω^e ἔχω, οὐκ ἂν αὐτος ἀκουω^{ai} ἐν Ἑλατεία εἰμι, ἀλλὰ ἐπὶ ὁ ἡμετερος ὄριον.^d

Οὐκ ἂν φθάνω^o λέγω, εἰ τις αἰσθανομαι^p φίλτρον ἐπισταμαι, ὅς ἐγω εἶδεω⁷ λανθάνω^m ἐμαυτοῦ.^a

Πιστος^{ne} αὐτος οὐκ ἂν μέγας οὐτε εἶπον^o ἂν, οὐτε δεικνυμι⁵⁰ ὅς^e αὐτος, συ τυγχανω¹ παρὰ ἐγὼ λαμβάνω.⁷

Εἰ τις ἀδικῶ ἐγὼ συ^{ap1} ὀραω², εἰμι νομος περὶ πας^e, καὶ τιμωρία, καὶ ἄγων, καὶ κρίσις, πικρός καὶ μέγας ἔχω^f ὁ ἐπιτιμιον, καὶ οὗτος ἐξεστὶ ἅπας χραομαι.

Πολὺς ἂν ὁ Θεὸς χάρις ἔχω⁶⁰, εἰ μὴ διαμαρτανω^{a60} ὁ δοξα^e, ὅς ἔχω περὶ συ^e τυγχανω.

Ὅτε δὲ πανω^m λάλῶ, εἶπον πρὸς ὁ Σίμων· Ἐπαναγῶ εἰς ὁ βάθος, καὶ χαλαζω⁵ ὁ δικτυον συ^{pl} εἰς ἄγρᾱ.

Ἐπειδὴν συγγινομαι⁶ αὐτος, ἐὰν μὲν γινωσκω⁶

to be our friend, you must plan it so, that *he may not appear to be* a friend to us. (*velle sentias*,) (*non videatur esse*.)

26. The same day, when *he heard that Cyrus was there*, *he led away* the army to him. (*adesse audivit*,) (*deduxit*.)

27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick*. (*sentiret ægrotare*.)

28. Do you think, then, that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think*. (*nunquam non existimo*.)

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (*præoccupo madefaciens*.)

30. As then you know and are persuaded, that all persons should *be* ready, *willing* to do their duty, *I cease to speak of it*. (*ultro velle*,) (*desisto loqui*.)

31. When the Assyrian *knew* that the spies *were advancing*, he orders two or three chariots, and a few cavalry, to spring forth and fly. (*perciperet accedere*.)

αυτος φιλος^a εγω βουλομαι^h ειμι, ουτος ηδη χρη μηχαναω^m, οπως λανθανω⁶ φιλος ειμι εγω.

Αυθημερον, επει ακουω παρειμι Κυρος, οιχομαι² προς αυτος αγω ο στρατευμα.

Δεινος πας ειμι ο κακος ο αυθυμια, οποτε τις αισθανομαι⁶⁰ καμνω.^a

Οιομαι ουν απο πας ουτος τοσουτος ηδονη ειμι, οσος απο ο^{ne} εαυτου^a τε ηγεομαι^f αγαθος γιγνομαι^f, και φιλος αγαθος κταομαι^f; εγω τοιουν διατελεω ουτος νομιζω.

Ην δε ποτε και αρω⁵⁰ ο υδωρ, και προσφερω⁵⁸ ο στομα, ου φθανω βρεχω⁵ ακρας ο χειλος^a, και δια ο δακτυλος⁸ διαρρυεω^{p6}, ουκ ειδew^{m7} οπως, αυθις απολειπω ξηρος ο χειρ εγω.

Ως μεν ουν δει ο προσηκον^p ποιew εθελω^h υπαρχω απας ετοιμος ως εγνωκως⁸ ου^p και πειθω^{p7h}, παυω^m λεγω.

Ο Ασσυριος, ως γινωσκω⁶ προσειμι⁶ ο διερευναω³, φευγω κελευω αρμα εξανιστημι^{6h} δυο η τρεις, και ιππος ολιγος.

32. When the camp of the Assyrians was taken, her husband *happened not to be* in the camp, but *was gone as ambassador* to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

33. Unless ye punish these orators, the people *cannot avoid becoming slaves* to these monsters. (non effugiet servitutem.)

34. The king, fearing this, crossed the bridge, and *fled*. (fugit.)

35. Non cessabo scribere.

36. Sed quomodo agit? *Sitire desinit*.

37. Pueri, ad scholas ventitantes, *in justitia discenda versantur*.

38. Una adhuc pars imperii reliqua est, si quid modo ego *intelligo*.

Ὅτε ἀλίσκω² ὁ ὁ Ἀσσυρίος στρατοπέδον, ὁ ἀνὴρ αὐτοῦ οὐ τυγχάνω⁶ ἐν ὁ στρατοπέδον εἶμι, ἀλλὰ πρὸς ὁ Βακτριανὸς βασιλεὺς πρεσβεύω οἰχομαι.²

Εἰ μὴ τιμῶρομαι⁵⁸ ὁ ῥήτωρ οὗτος, οὐκ ἀν φθάνω⁰ ὁ πληθὸς οὗτος ὁ Σηρίον δουλεύων.^{sne}

Ὁ βασιλεὺς, δεῖδω⁵ οὗτος, διαβαίνω⁶ ὁ ζευγμα, καὶ φευγῶ^{6h} οἰχομαι.²

CHAP. XLI.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton. et Wetten.*

The gerund in *dum* of the accusative, &c.

The supines, &c.

The gerund in *di*, &c.

The infinitive is sometimes, &c. *Bell.*

Pro gerundiis, &c.

Pro supinis simpliciter, &c. *Holmes.*

INFINITIVE.

1. **THE** opportunity of assisting. (auxiliandi.)

Καιρός ὁ βοηθεῖω.

2. Not powerful *in speaking*, but unable *to keep silence*. (loquendo,) (ad tacendum.)

3. Refrain entirely from shouting and *laughing at* any thing. (irridendo.)

4. Your tempers are *hard to be managed*. (difficilis imperatu.)

5. For the sake of *conquering*. (vincendi.)

6. It is time for you *to depart* from *fighting*. (abeundi,) (pugnando.)

7. He spent the greatest part of his time *in enquiring*, and *considering*, and *consulting*. (quærendo,) (cogitando,) (consultando.)

Οὐ λέγω δεινός, ἀλλὰ σιγαῶ ἀδυνατός.

Βοή, καὶ ὁ ἐπιγελαῶ τις^d παντελῶς ἀπεχῶ.^m

Χαλεπὸς ὁ ὑμετέρος φύσις ἀρχῶ.^{a5}

Ἐνεκα ὁ νικῶ.

Καίρος συ^{pl} ὅς ἀπειμι^e ἀπο ὁ μαχομαι.

Ὡς ὁ ζητῶ, καὶ φροντίζω καὶ βουλευῶ^m, ὁ πλεῖστος χρόνος διατριβῶ.^a

PARTICIPLE.

8. I have spent my own property *in doing* nothing else, than *honouring*, and *bestowing gifts*, when I admired any of the soldiers. (faciendo,) (honorando,) (donando.)

9. Socrates acts unjustly *in not acknowledging* those gods, whom the city acknowledges. (agnoscendo.)

10. I went to you, to *see* how you are. (visum.)

11. We gain friends, not *by receiving*, but *by doing* favours. (patiendo,) (agendo.)

12. Cyrus had soon attached to himself the fathers of his companions, *by visiting* them, and

Ὁ ἴδιος χρημα^{pl} ἀναλίσκω, οὐδεὶς ἄλλος ποιεῶ, ἢ τιμῶ, καὶ χαρίζομαι, ὅταν τις ἀγαζομαι^{p5} ὁ στρατιωτῆς.

Ἀδίκῶ Σωκράτης, ὅς μὲν ὁ πολὺς νομίζω θεός, οὐ νομίζω.

Ὤν πρὸς σύ εἰμι^{m7}, ἐπισκεπτομαι³ πῶς ἐχῶ.

Οὐ πασχῶ ἐν, ἀλλὰ δρῶ, κταομαι ὁ φίλος.

Ταχὺ ὁ πατὴρ ὁ ἡλικιωτῆς ἀναρτῶ^p ὁ Κύρος, προσεἰμι⁶, καὶ ἐνδηλός εἰμι

showing manifestly that he loved their sons. (*visendo*,) (*ostendendo*.)

ὅτι ασπαζομαι² αὐτοὺς ὁ υἱεύς.

PROMISCUOUS.

13. ¶ But if battles are decided now, as formerly, by those that fight well, ye cannot be wrong *in taking heart*. (*confidendo*.)

Εἰ μὲντοι, ὥσπερ προσθεν, δια ὃ² εὐ μαχομαι^h, ἐτι καὶ νυν, ὁ μαχη κρινω, θαρρῶ^h οὐδεὶς^{ne} ἀν σφαλλω.^{p60}

14. The Persians take care of *hunting* publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (*venandi*.)

Δημοσία ὁ θηραὼ ἐπιμελομαι ὁ Περσῆς· καὶ βασιλεὺς, ὥσπερ καὶ ἐν πολέμοις, ἡγεμὼν αὐτοῦ^d εἰμι, καὶ αὐτοὺς δε θηραὼ, καὶ ὁ ἄλλος^e ἐπιμελεσθῆναι ὅπως ἀν θηραὼ.^o

15. And what decrees have been passed against the rich, which, by Cerberus, they have no means of *escaping*. (*effugiendi*.)

Καὶ οἷος χειροτονεῶ ὁ ψηφισμὰ κατὰ ὁ πλουσίους, ὅς, μα ὁ Κερβερός, οὐδεὶς μηχανὴ ὁ διαφεύγω^b αὐτοῦ.^a

16. He had soon destroyed the wild beasts in the park, *by pursuing*, and *striking*, and *killing* them. (*persequendo*,) (*feriendo*,) (*interimendo*.)

Ταχὺ ὁ ἐν ὁ παραδείσῳ θηρίον ἀναλίσκω, διώκω, καὶ βαλλῶ, καὶ κατακτείνω.

17. This is the way leading to true learning, and it is very difficult *in appearance*. (*aspectu*.)

Οὗτος εἰμι ὁ ὁδὸς, ὁ ἀγὼ πρὸς ὁ ἀληθινὸς παιδεία, καὶ μαλα γὰρ χαλεπὸς προσεῖδω.⁶

18. He was quick *in speaking*, and with his quickness, a certain persuasion sat upon his lips. (*loquendo*.)

Ταχὺς λέγω μὲν, πρὸς δε γὰρ αὐτοῦ ὁ ταχὺς, πείθω τίς ἐπικαθίζω^e ἐπὶ ὁ χεῖλος.^d

19. To love too much is the cause of *not loving*. (*amandi*.)

Ὅλιαν φιλεῶ, ὁ μὴ φιλεῶ αἰτίον.

20. Women are quick *in finding* devices. (*inveniendō*.)

Δεινὸς ὁ γυνὴ εὗρισκω τέχνη.

21. The historian and poet do not differ *in their expressing things* in verse or in prose; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre,¹ as well as without it. But the difference lies in this, *in the one telling things as they really are, the other as they may be.* (loquendo,) (narrando.)

22. A person may know the age of bees in this manner; those which are but a year old are glossy, and like oil in colour; but the elder ones are rough both *to see* and *to touch*, and appear wrinkled by their age. (visu,) (tactu.)

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living.* (a vivendo.)

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (a faciendo.)

25. To speak in a word, all those persons appear to have erred far *from thinking* as they ought, who have published their

Ὁ ἱστορικὸς καὶ ὁ ποιη-
της, οὐ ὁ ἡ ἐμμετρος λε-
γῶ ἡ ἀμμετρος διαφερω· εἰ-
μι^ο γὰρ ἀν ὁ Ἡροδοτὸς εἰς
μετρον τιθημι^{alf}, καὶ ου-
δεις^{ne} μικρὸς ἀν εἰμι^ο ἱσ-
τορία τις μετὰ μετρον ἡ
ἀνευ μετρον. Ἀλλὰ οὗτος
διαφερω, ὁ δ' ^{as} μὲν ὁ γινο-
μαι^h λεγῶ, ὁ δὲ, οἷός ἀν
γινομαι.⁶⁰

Μελίσσα ἡλικία διαγι-
νωσκῶ⁶⁰ τις ἀν, ὁ τροπὸς^a
οὗτος· ὁ μὲν αὐτοετῆς στιλ-
πνὸς τέειμι, καὶ εἰκῶ⁷ⁱ
ελαιον, ὁ χροία^a· ὁ δὲ πρεσ-
βυς τραχὺς καὶ εἰδῶ⁶ καὶ
ἄπτομαι⁵ γινομαι, ῥυσος
δὲ ὄρα^p διὰ ὁ γῆρας.^a

Ὁ ὁ θάνατος φοβέω^{mh},
ἦτοι ἀναισθησία φοβέω, ἡ
αἰσθησις ἑτεροῖος· ἀλλὰ
εἴτε οὐκετι αἰσθησις^a, οὐδὲ
κακὸς^ε τις αἰσθάνομαι³ εἴτε
ἀλλοιοτερος αἰσθησις κταο-
μαι^{5a}, ἀλλοίος ζῶν εἰμι,
καὶ ὁ ζῶν οὐ παύω.^{m3}

Ἐπειδὴ πρᾶσσω αὐτοὺς
κωλυῶ² ὁ πολιτικὸς^{plne}, διὰ
ὁ^a καὶ περὶ μεγάς^a ἀσχο-
λεομαι⁷, Ἀρχιάδης, ὁ ὁ
θεὸς^d φίλος, ἐπὶ οὗτος^a πα-
ρακαλεῶ.²

Συνελόντι εἶπον, πορρῶ
ἐγὼ δοκέω ἀφικτημι ὁ ὁ
δεὸν^{pl} λογιζομαι πᾶς ἐφεξῆς,
ὁποσὸς ὁ ψυχῇ σῶμα ἀπο-

opinion that the soul is corporeal; for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando.)

26. Proclus was very lovely *to be seen*; for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (visu,) (dictu.)

φαινω^{ms}. τις γαρ ὁ ὁ πνευμα εγω λεπτοτης προ εργον γινομαι⁶⁰ αν, εις φαντασια και λογισμος^{pl}; τις δε ὁ ατομος σχημα τοσουτος, παρα ὁ αλλος^{ne} εχω δυναμις και ῥοπη, ὡστε φρονησις γενναω, ὅταν εις ἑτερος πλασις εγκαταμιγνυμι⁵ σωμα;

Ειδω^{ab} ειμι σφοδρα ερασμιος ὁ Προκλος και γαρ ου μονον αυτος^d ὁ^{plne} ὁ συμμετρια ευ εχω, αλλα γαρ και ὁ^{ne} απο ὁ ψυχη επανθεω^h ὁ σωμα, οιονει φως ζωτικος, θαυμασιος ὁσος^{ne} αποστιλβω², και ου πανυ φραζω^{as} ὁ λογος δυνατος.

27. De rebus incertis vero, *oracula consultum* mittebat suos, an suscipienda essent.

28. At iste certe pater tuus *aptior est ad docendum* minus quam plus habere.

CHAP. XLII.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten., and Holmes.*

The gerund in *dum* of the nominative, &c. *Bell.*

1. *WE must not overcome women by force.* (vincendæ sunt.)

Ου σθενος (νικητεον) εγω γυνη.

2. If it be not possible to be saved with honour, *we must choose death.* (mors eligenda est nobis.)

3. *All those who speak, and you who hear, must choose the best things, and those which will be salutary, instead of the easiest and most pleasant.* (eligenda sunt, &c.)

4. *The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.* (fugiendum est sapienti.)

5. But first *we ought to examine, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken, who would reduce such things to artificial precepts.* (nobis exquirendum est.)

6. ¶ I say then *that you ought to give aid to these things* in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum esse.)

7. I think *that a person should captivate those, whom he would wish to make willing assistants of the works of war, by all good works and deeds.* (captandos esse.)

Αν μὴ εἰμι πρὸς ὁ καλὸς^{ne} σωζω, θάνατος ἐγὼ αἶρετεον εἰμι.

Ὁ λεγὼν ἅπας, καὶ ὁ ἀκούω συ, ὁ ἀγαθὸς καὶ ὁ σωζω^{3h}, ἀντὶ ὁ ῥᾶδιος καὶ ὁ ἥδους προαίρετεον.

Φευκτεον ὁ σωφρονεω^h δ^{ne} πρὸς δοξα ζαω^f, καὶ ὁ ὁ πολὺς δοκεῖ^h περισκοπεω, καὶ μὴ ὁ ὀρθὸς λόγος ἡγεμῶν ποιεω^m ὁ βίος.

Εγὼ δὲ ἐκεῖνος διαπορητεον ἐν ἀρχῇ, εἰ εἰμι ὕψος τις ἡ βαθὺς τεχνη· ἐπεὶ τις ὁλως οἰομαι διαπαταω⁷, ὁρᾷ ὁ τοιοῦτος ἀγῶ^h εἰς τεχνικὸς παραγγέλμα.

Φημι δὲ διχῇ βοηθητεον εἰμι ὁ πραγμα συ· ὁ^d τε, ὁ πολὺς ὁ Ολυνθίους σωζω^f, καὶ ὁ οὗτος ποιεω^{3h} στρατιωτῆς ἐκπεμπω· καὶ ὁ, ὁ ἐκεῖνος χωρὰ κακῶς ποιεω^f, καὶ τριηγῆς, καὶ στρατιωτῆς ἕτερος.

Ὅς ὁ εἰς ὁ πόλεμος ἐργὸν ποιεω^{m5} τις βουλομαι^o συνεργὸς προθυμὸς, οὗτος πανταπασί, ἐγὼ γὰρ δοκεῖ, ἀγαθὸς θηράτεον εἰμι καὶ λόγος καὶ ἐργον.

8. If you wish that the gods should be propitious to you, *you must worship the gods*; or if you would wish to be beloved by your friends, *you must do good to your friends*; and if you desire to be honoured by your city, *you must do service to your city*. (colendi sunt Dii, &c.)

9. *We must not omit one dream*, the last and greatest, which gave him all his hope. (omittendum, &c.)

10. Si quis, quum tibicen bonus non sit, videri velit, quid *ei faciendum* sit? An non *imitandi* boni tibicines *in iis*, quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, etiam *ipsi hæc facienda*.

Εἰ ὁ θεὸς ἰλαὸς εἰμι συβουλομαι, θεραπευτεον (συ) ὁ θεός· εἴτε ὑπο φίλος ἐθέλω αγαπαῶ, ὁ φίλος^α εὐεργετητεον· εἴτε ὑπο πόλις ἐπιθυμῶ τιμαῶ, ὁ πόλις^α ὠφελητεον.

‘Ὁ δὲ τελευταῖος καὶ μέγας, ὅσπερ αὐτὸς καὶ ὁ ἐλπίς πας ὑποφαίνω^ς, οὐαρ οὐδὲ ἐγὼ παραλείπτειον.

CHAP. XLIII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eton.*

All verbs govern the accusative, &c. *Bell.*

Verbum quodvis accusativum, &c. *Holmes.*

1. **THE** rich *live* a much more *miserable life* than ye.

2. Lest some one shall *file* a *bill* of impiety against us, before Rhadamanthus.

‘Ὁ πλουσιος πολὺ ἀθλιος συ ὁ βιος βιω.

Μη τις ἐγώ^α γράφω^{ms} γράφη ἀσεβεία, ἐπὶ ὁ Ῥαδμανθυς.^s

3. And *they were greatly afraid*, and said to each other; Who then is this, that the sea and winds obey him?

4. Then, O Pythagoras, *we ate a splendid supper, consisting of many kinds of meat*, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ *I make the justest proposal* among friends; for if I shall appear to have done any wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

8. Tragedy *having undergone many changes*, rested, when it had got its proper nature and Æschylus first brought the number of actors from one to two, and

Και φοβέω^{p5} φόβος με-
γας, και λεγω² προς αλλη-
λων· Τις αρα ειμι ούτος,
ότι ό θαλασσα και ό ανε-
μος ύπακουω αυτος;

Τουντεθεν, δειπνεω², ω
Πυθαγορας, πολυυψος τις
και ποικιλος δειπνον, επι
χρυσον⁸ πολυς και αργυρον·
και εκπωμα ειμι χρυσεος,
και διακονος ωραιος, και
μουσουργος, και γελωτο-
ποιος.

Συ εγω πλουτεω, και
ήδus ονειρος^d συνειμι, και
θαυμαστος ευδαιμονια ευ-
δαιμονεω, επεγειρω.

‘Ο βουλευ^{m5h} αισχρωs,
ει όs ό τυχη επισπω^{m0},
εύρημα εύρισκω, μικρος^{ne}
δε ουδεις όs^d κακως βου-
λεω^{p7}.

‘Ο εν φιλος δικαιος ύπο-
θεσιs εγω ύποτιθημι^m. ην
γαρ τις^{anc} εγω φαινω κακος
ποιεω^{7h}, όμολογεω⁴ αδικεω^f.
ην μεντοι μηδεις φαινω^m
κακος ποιεω^{7h}, μηδε βουλο-
μαι^{p5}, ου και συ αυ όμολο-
γεω³ μηδεις^{ne} ύπο εγω αδι-
κεω;

Πολυς μεταβολη μετα-
βαλλω⁶ ό τραγωδια, παυω^m
επει εχω⁶ ό έαυτου φυσιs·
και ό, τε ό υποκριτης πλη-
θος, εξ ειs ειs δυο, πρωτος

lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him; and having dragged their bodies, and *treated them with every kind of abuse*, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and *babbling much other folly*.

11. *Populo amicus erat, et una fugit hanc fugam.*

12. *Videntes autem stellam, gavisī sunt gaudio magno valde.*

Αἰσχυλὸς ἀγῶς, καὶ ὁ^{ne} ὁ χορὸς ἐλαττω.

Προσαναίρει⁶ δὲ καὶ ὁ παῖς Κλεάνδρου, πᾶς^a τὸ ὅσος^a εἶδew⁸ ἐκείνου^d φίλος διαχραομαι· συρῶ⁶ τὲ ὁ σῶμα, καὶ πᾶς ὕβρις ἐνυβρίζω⁵, τέλος, λωδοομαι^{v7h} εἰς ὁ οἰκετος ῥίπτω φέρω.^h

Ὅραω, ἐν ὁ Ἀριστοφάνης κωμῶδια, Σωκράτης τις κεῖ περιφέρω, φασκω τὲ ἀερόβατεω, καὶ ἄλλος πολὺς φλυαρία φλυαρεω.

CHAP. XLIV.

Verbs of sense, with the Attics, take an accusative.

Atticè vero omnia verba sensus, &c. *Eton.*

Also verbs signifying, &c. *Bell.*

And the Attics construe, &c. *Holmes.*

1. *It is not safe for you to say, nor for me to hear such things.*

Οὐκ ἀσφαλὴς οὐτε συλεγω, οὐτε ἐγὼ ἀκούω ὁ τοιοῦτος.

2. *You heard these things true, O Menippus; and I have died, as you see, being able to be immortal.*

Ἀληθὴς οὗτος ἀκούω, ὦ Μενίππος· καὶ θνήσκω, ὥς ὁραω, ἀθάνατος εἰμι δυναμαι.

3. Now ye seek to kill me, who have spoken the truth to you, *which I heard* from God: Abraham did not this.

4. Every one loves his own work.

5. ¶ And why need I speak about the world! who *heard*, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and *such a multitude* of names.

6. Jesus saith unto them, Draw ye out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell* of his garments, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

Νυν ζητῶ ἐγὼ ἀποκτείνω⁵, ὅς ὁ ἀληθεῖα λαλεῖς σου, ὅς ἀκούω παρὰ ὁ Θεός· οὗτος Ἀβραὰμ οὐ ποιεῶ.

Πᾶς ὁ οἰκεῖος ἐργὸν ἀγαπᾷ.

Περὶ μὲν ὁ κόσμος⁸ τις χρεῖα καὶ λέγων; ὅσγῃ ἰδεῖα, καὶ ἀσῶμα, καὶ ἀτομὸς, καὶ κενός^{ne}, καὶ τοιοῦτος τις ὀχλὸς ὀνομα, ὁσημέρως, παρὰ αὐτὸς ἀκούω.²

Λέγω αὐτὸς ὁ Ἰησοῦς, Ἀντλεῶ⁵ νυν, καὶ φέρω ὁ ἀρχιτρικλινός· καὶ φέρω. Ὡς δὲ γεύω^m ὁ ἀρχιτρικλινὸς ὁ ὕδωρ οἶνος γινομαί^h, φωνεῶ ὁ νυμφίος, καὶ λέγω αὐτός, Πᾶς ἀνθρώπος πρῶτος^{ne} ὁ καλὸς οἶνος τιθῆμι, καὶ ὅταν μεθύω^{p5}, τότε ὁ μικρός· συ τηρεῶ ὁ καλὸς οἶνος ἕως ἀρτί.

Καὶ εἶπον αὐτὸς Ἰσαὰκ, ὁ πατήρ αὐτός, Ἐγγιζώ⁵ ἐγώ^d, καὶ φιλεῶ⁵ ἐγώ, τέκνον. Καὶ ἐγγιζώ⁵, φιλεῶ αὐτός· καὶ ὀσφραῖνομαι^p ὁ ὀσμή ὁ ἱμάτιον αὐτός, καὶ εὐλογεῶ αὐτός.

Εἰμι Ἡσαυ, ὁ ἀδελφὸς ἐγώ, ἀνὴρ δασύς, ἐγώ δὲ ἀνὴρ λείος· μήποτε ψηλαῶ^{5s} ἐγώ ὁ πατήρ, καὶ εἰμι ἐναντίον αὐτός, ὡς καταφρονεῶ.^h

9. Bonum gustaverunt Dei verbum.

10. Audio hæc de te.

11. Sentiunt præsentia.

CHAP. XLV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative.

Atticè relativum et antecedens, &c.

Atticè quoque antecedens, &c.

Genitivus sequentis adjectivi, &c. *Eton.*

The Attics put the relative, &c.

Sometimes the antecedent, &c.

The antecedent is sometimes, &c. *Bell.*

Frequenter relativum et antecedens, &c. *Wetten. and Holmes.*

RELATIVE ATTRACTED BY THE ANTECEDENT

1. *IN his righteousness that he hath done he shall live.*

Εν ὁ δικαιοσυνη αὐτος ὅς ποιῶ⁵ ζῶ.^m

2. Your body is the temple of the holy spirit in you, which ye have from God.

Ὁ σῶμα σου^{p1} ναὸς ὁ ἐν σου ἅγιος πνεῦμα εἰμι, ὅς ἐχω ἀπο Θεός.

3. There are some, who will not admire you at all more, upon account of the things which you give.

Εἰμι τις, ὅς ὅς μὲν σου διδῶμι χρῆμα, οὐδὲ μικρὸν οὗτος ἐνεκα σου μαλλον θαυμάζω.³

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

6. Remember ye *the word which* I said to you; if they persecuted me, they will also persecute you.

Ου περι ὁ κοσμος^ε ερω-
ταω, αλλα περι (τουτων)
ὅς διδωμι εγω, ὅτι σος ειμι.

Και νυν δοξαζω⁵ εγω συ,
πατηρ, ὁ δοξα ὅς εχω², προ
ὁ ὁ κοσμος^α ειμι.^ε

Μνημονευω ὁ λογος^ε ὅς
εγω ειπον συ· ει εγω διωκω,
και συ διωκω.^α

ANTECEDENT ATTRACTED BY THE RELATIVE.

7. There is no *public office*, through *which* he had not *gone*.

8. And some of the disciples from Cæsarea came with us, bringing *one Mnason, a Cyprian, an old disciple*, with *whom* we should be lodged.

Ουκ ειμι ὅστις^α πωποτε
ουκ αρχω⁵ αρχη.

Συνερχομαι⁶ δε και ὁ
μαθητης απο Καισαρεια συν
εγω, αγω, παρα ὅς ξενιζω⁵,
Μνασων τις, Κυπριος, αρ-
χαιος μαθητης.

PARTICIPLE AND ADJECTIVE ATTRACTED BY THE SUBSTANTIVE.

9. It has been ordained by fate for *most men, when successful*, never to be wise.

10. He was *brother-in-law of* me shameless.

11. The finest tragedies are composed about Alcmaëon, and Oedipus, and Orestes, and *others to whomsoever* it has happened either to suffer dreadful things, or to do them.

12. They say that there are with them *two kinds of reasoning*, the one which is *better*, and the other which is *worse*.

‘Ο πολυς μειρω μηδεπο-
τε, ευ πρασσω^{ηδ}, φρονεω.^α

Δαηρ εμος ειμι κυνω-
πις.^{fg}

‘Ο καλος τραγωδια συν-
τιθημι περι Αλκμαιων^α, και
Οιδιπους, και Ορεστης, και
ὅσος^d αλλος συμβαινω⁷ η
πασχω⁶ δεινος, η ποιεω.⁵

Ειμι παρα αυτος φημι
αμφω ὁ λογος^{a dual}, ὁ κρεισ-
των^a ὅστιςⁿ ειμι, και ὁ
ἥστων.^a

PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near the ground which Jacob gave to his son Joseph.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Jesus says to them, Bring of the small fishes which ye caught just now.

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, *by these rules, which you have.*

16. Do ye now desire peace, for any other thing than this, that ye think ye are able to live more safely, when peace is made, than *making war?*

17. Socrates said that those persons were mad, who explored by divination the things, which the gods permitted men *learning* to discern; and he said that they ought to learn those things, which the gods permitted them *learning* to do.

18. He desired him to come to the army, that they might consult about the castles which they had taken.

19. His eunuchs and servants dug a grave for him, when he

Ερχομαι ουν εις πολις ὁ Σαμαρεια, λεγων^p ὁ Συχαρ, πλησιον ὁ χωριον ὅς διδωμι Ιακωβ Ιωσηφ ὁ υἱος αὐτος.

Ὡς αποβαινω^d εις ὁ γεα, βλεπω ανθρακια κειμαι, και οψαριον επικειμαι, και αργτος. Λεγω αὐτος ὁ Ιησους, Φερω^e εκ ὁ οψαριον ὅς πιαζω νυν.

Πας φαντασια^d τραχυσ μελεταω^a επιλεγω, ὅτι φαντασια ειμι, και ου παντως ὅνε φαινω^{ph}. επειτα εξεταζω ὁ κανων οὗτος, ὅς εχω.

Αλλος ὁ η οὗτος γε ἔνεκα, ειρηνη^e νυν επιθυμew, ὅτι νομιζω ασφαλεστερον δυναμαι ζωω, ειρηνη γινομαι, η πολεμew;ⁿ

Δαιμοναω^a, φημι ὁ Σωκρατης, ὁ μαντευομαι^h, ὅς ὁ ανθρωπος διδωμι ὁ Θεος μαθων^d διακρινω^a φημι δε, δει, ὅς μαθων^a ποιew διδωμι ὁ Θεος, μανθανω.

Επιστελλω² ἡκω αὐτος επι ὁ στρατευμα^a, ὅπως περι ὁ φρουριον^e ὅς λαμβανω βουλευω.^{mso}

Ὁ μεν ευνουχος και ὁ θερραπων αὐτος^e ορουσσωδηκη

died; and his wife sits on the ground, having adorned her husband *with whatever things* she had, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards; for I am not conscious *to myself, that I have given* you any cause of uneasiness.

21. What then does the God say? For indeed I am not conscious to myself *that I am wise*, much or little.

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero, *quotquot ego vidi*, longe hic meus avus pulcherrimus est.

23. Philosophis edicere, non fingere nova vocabula, neque nugari de *quibus* non nōrunt.

ὁ^d τελευταῶ^{5h}. ὁ δὲ γυνὴ
καθημαὶ χαμαι, κοσμεῶ⁷
ὅς ἐχω ὁ ἀνὴρ, ὁ κεφαλὴ
αὐτοῦ ἐχω ἐπὶ ὁ γόνυ.^d

Αὐτοῦ γίνομαι⁶ φονεὺς,
καὶ βασιλεῖος μαινώ⁵ ὁ
δεξιά αἷμα, ὁρᾶω μὴ πρὸς
ὁ^{ne} νυν ἀνοσίως, καὶ ὕστερον
συ ἐπικινδυνὸς εἰμι⁸· οὐ γὰρ
τίς ἐμαυτοῦ συνειδῶ^{m7} λυ-
πεῶ^{5h} συ.

Τίς ποτε λέγω ὁ Θεός;
ἐγὼ γὰρ δὴ, οὔτε μέγα οὔτε
σμικρὸν, συνειδῶ^{m7} ἐμαυτοῦ
σοφοῦⁿ εἰμι.^h

CHAP. XLVI.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.

The relative sometimes agrees, &c. *Bell.*

1. *POETRY* is more philosophical and laboured than history.

2. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

3. I say that *expression* is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

4. The whole multitude having performed the sacrifice, came into the temple.

5. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then having left us!

Φιλοσοφος^{ne} και σπουδαιος ποιησις ιστορια ειμι.

Μαθητευω⁵ πας ο εθνος, βαπτιζω αυτος^m εις ο ονομα ο πατρη, και ο υιος, και ο αγιος πνευμα.

Λεγω λεξις ειμι ο δια ο ονομασια⁸ ερμηνεια, ος^{ne} και επι ο εμμετρος^{pe}, και επι ο λογος^{pe} εχω ο αυτος δυναμεις.

Ερχομαι⁶ εις ο ιερον, θυσας^{p1m}, πας ο πληθος.

Ως βαθυς^a κοιμαω⁵, ω τεκνον, ος^m ουκ εκθορεω; Ο δε ουν Οδυσσευς πως διαφευγω;

Επει δε ειδω² ο γυνη χαμαι καθημαι, και ο νεκρος κειμαι, δακρυω τε επι ο παθος^d, και ειπον, φευ, ω αγαθος και πιστος ψυχη, οιχομαι δη απολιπων^m εγω.

7. There are *internal sensations* in each of us, *which* we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal*.

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Cities* have made death the punishment for the greatest crimes, as not *being able to restrain* injustice, by the fear of a greater evil.

11. *Oblectatio*, cum honestate, est *optimum*; sine hac, *pessimum*.

12. *Præclarum* est, publicorum actorum *custodia*.

13. *Gentes* ambulant in vanitate sensus sui *alienati* a vita Dei.

Λογος εν ἑκάστος^p εγω, ὅς^f ἐλπις ονομαζω.

Ἦγεομαι ὁ ακουσμα^{sp1} πολλὰ πολὺς εἰμι χρημα αγαθος· ὁ μὲν γὰρ ταχεως ἀπολειπω, ὁ δὲ πας ὁ χρόνος παραμεινω· σοφία γὰρ μόνος, ὁ κτήμα, ἀθανατος.^{ne}

Φυσις, το βαρβαρον φιλοχρηματον, και κινδυνος^g καταβρονησας^{mp1}, η δια επιδρομη^g και εφοδος ὁ χρειωδης^{ne} προς ὁ βιος ποριζω^m, η μεγας μισθος^g ὁ ειρηνη αντικαταλασσω.^m

Ὁ πολις επι ὁ μεγας ἀδικημα^d ζημια θανατος. ποιεω, ὡς ουκ αν, μεγας κακος ὁ φοβος, ὁ ἀδικια παυσων.^m

CHAP. XLVII.

A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two.

Omne duale necessario, &c.

Contra vero omne plurale, &c. *Eton.*

Cum verbi prima dualis, &c.

Ἀμφω et δυω, &c. *Wetten.*

Sometimes the dual number, &c. *Bell.*

Dualia non necessario, &c. *Holmes.*

1. WHY then are you offended against them? for *they both suffer* just punishment.

Τις οὖν ἀγανακτεῖ κατὰ αὐτοὺς; διδῶμι γὰρ ἀμφω καλὸς ὁ δίκη.

2. But one thing vexed me not a little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

Πλὴν ἀλλὰ εἰς ἐγὼ λυπεῶ² οὐ μετρίως· ὁ Θεσμοπολις ἐνοχλεῖ, καὶ διδάσκω, ὡς ὁ δυο ἀποφασίς, εἰς καταφασίς ἀποτελεῖ.

3. In treating of every art, *two things being required*, the first, to show what the subject is, and the second in order, but the more important, how, and by what methods, this may be acquired by us.

Ἐπὶ πας τεχνολογία^ε, δυο ἀπαιτεῖται, προτεροῦ^ε μὲν ὅς δεικνύμι⁵ τίς^{νε} ὁ ὑποκειμαι^η, δευτεροῦ δὲ ὁ ταξίς, ὁ δυναμὶς δὲ κυρίως, πῶς ἀν ἐγὼ^δ αὐτοὺς οὕτως, καὶ δια ὅς τις μεθοδος^ε κτητος γινόμεαι.⁶

4. And ye rivers, and earth, and *ye two who punish* the dead men below.

Καὶ ποταμὸς, καὶ γαῖα, καὶ ὅς^ν ὑπενερθε καμνῶ^{6η} ἀνθρώπους τιννύμαι.

5. ¶ If the *two hands, which* God made to assist each other,

Εἰ ὁ^μ χεῖρ, ὅς ὁ Θεὸς ἐπὶ ὁ^δ συλλαμβανῶ^ι ἀλλήλων^δ

would turn themselves to impede each other; or if the *two feet* would impede each other; would it not be great ignorance, and unhappiness?

6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they found him at his tent and his black ship.

7. And let these two themselves be witnesses to this, before the eternal gods, and mortal men.

8. Quare vero non et nos duo extruimus montes alios super alios, ut habeamus accuratiorem prospectum?

9. *Equi mihi fatigati sunt* excitanti populum.

ποιεω, τρεπω⁶⁰ προς ο δια-
κωλυω αλληλων^a dual. η ει ο
πους εμποδιζω⁰ αλληλων
ουκ αν πολυς αμαθια ειμι⁰,
και κακοδαιμονια;

Ο δε αεκων βαινω⁶ παρα
δισ αλς ατρυγετος,
Μυρμιδων δε επι τε κλισια^a
και ναυς ικομαι.²

Ο δε ευρισκω⁶ παρα τε
κλισια και ναυς μελαινος.

Το δε αυτος μαρτυρος^{pl}
ειμι,

Προς τε θεος⁸ μακαρ, προς
τε θνητος ανθρωπος.

CHAP. XLVIII.

Two or more negatives strengthen the negation.

Duæ aut plures negativæ, &c. *Eton.*

Duæ negativæ, &c. *Wetten.*

1. I AGAIN asked you to give me a thing, than which I know you had *nothing* of less value to give me: *nor any* easier to be commanded.

Παλιν αιτεω² συ, ος ει-
δεω⁸ ουτε συ μικρος ειμι^h,
διδωμι⁶ εγω ουδεις· ουτε
εαδιος επιτασσω⁵ ουδεις.

2. Why do I say these things? That ye may know, that *nothing* is formidable to you when attentive: nor, if ye be negligent, any thing such as you will.

3. I would *not* pay even an obolus to *any* person.

4. Ye see that ye profit *nothing*.

5. Thus there is *not one* wise person.

6. Verily, verily, I say unto thee, the cock shall not crow, until thou shalt have denied me thrice.

7. He does *not* then regard praise from such persons who do not even please themselves.

8. *Never* expect, having done *any* base thing, that you will escape notice; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be unable* to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes; but most of all, death; and you will *never* think *any thing* mean, nor excessively desire any thing.

11. They who are most hos-

Τις ἐνεκα οὗτος λεγω; Ἵνα εἰδω, ὅτι οὐδεὶς οὐτὶ φυλασσῶ^{mh} συ εἰμι φοβερὸς· οὐτε, ἀν ὀλιγωρῶ^a, τοιοῦτος οἷος ἀν συ βουλομαι.

Οὐκ ἀν ἀποδιδῶμι⁶⁰ οὐδὲ ἀν ὀβολὸς οὐδεὶς.

Θεωρῶ^ω ὅτι οὐκ ὠφελέω οὐδεὶς.

Οὕτως οὐκ εἰμι σοφὸς οὐδὲ εἷς.

Ἀμην, ἀμην, λεγῶ συ, οὐ μὴ ἀλεκτωρ φωνῶ, ἕως ὅς^g ἀπαρνεομαι^{5s} ἐγὼ τρίς.

Οὐ τοίνυν οὐδὲ ὁ παρὰ ὁ τοιοῦτος ἐπαινὸς ἐν λόγος τιθῆμι^m, ὅσγῃ οὐδὲ αὐτὸςⁿ ἑαυτοῦ^d ἀρεσκῶ^m.

Μηδέποτε, μηδεὶς αἰσχροῦ ποιεῶ⁵, ἐλπίζω λανθανῶ^{a3f}. καὶ γὰρ ἀν ὁ ἄλλος λανθανῶ⁶, σεαυτοῦ γέ συνειδῶ^{a3}.

Ὡς ὁρῶ² αὐτὸς οὐ δυναμαὶ βασταζῶ⁶ ὁ δορυ, ὁ ἄλλος διδῶμι², καὶ οὐκ φοβῶ^{m2}, μὴ οὐ δυναμαὶ⁸ φέρω αὐτὸς.

Θάνατος, καὶ φυγή, καὶ πᾶς ὁ δεινὸς φαίνω^{mh}, πρό οφθαλμὸς εἰμι συ κατὰ ἡμέρα· μαχίστα δὲ πᾶς ὁ θάνατος· καὶ οὐδεὶς οὐδέποτε ταπεινὸς ἐνθυμῶμαι^{p3}, οὐτε ἀγὰν ἐπιθυμῶ³ τις.^g

Ὁ ἐχθρὸς εἰμι^h ἐν ὁ μύ-

tile in the play, having become friends, at last go out, and *no one* is killed by *any person*.

12. *Neither* then do you think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said, I will *not* leave thee, *nor* forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can *ever* be done by us.

15. *Dixerim ego equidem, nemini ullam esse institutionem ab illo qui non placeat.*

θος, φίλος γίνομαι^δ ἐπὶ τε-
λευτῇ^ε, ἐξέρχομαι, καὶ ἀπο-
θνήσκω^α οὐδείς ὑπο οὐδείς.^β

Μη οὖν μηδὲ συ, μητε
χαλεπὸς τις ὁ τοιοῦτος, ὅς
μητε ὁ σῶμα, μητε ὁ ὁ ψυ-
χὴ ἐγὼ φύσις^δ προσήκω,
νομίζω εἰμι.

Αφίλαργυρος ὁ τρόπος·
ἀρκέω^ρ ὁ παρῆμι^η. αὐτός
γὰρ ῥέω, Οὐ μὴ συ ἀνιῆμι,
οὐδὲ οὐ μὴ συ ἐγκαταλείπω.⁴
Ὡστε θάρρῃ^η λέγω^φ ἐγὼ^α,
ὁ κύριος ἐγὼ^δ βοηθός, καὶ
οὐ φοβέω^ρ τις ποίεω ἐγὼ
ἀνθρώπος.

Εὕρισκω³ ὁ σαθρός ὁ
ἐκείνος πρᾶγμα αὐτός ὁ πο-
λεμος, ἀν ἐπιχειρῶ· ἀν μὲν-
τοι καθῆμαι οἰκοί, λοιδορεῶ^μ
ἀκούω, καὶ αἰτιάω^μ ἀλλή-
λων^{απ1} ὁ λέγω^{ηε}, οὐδὲ ποτε
οὐδείς ἐγὼ οὐ μὴ γίνομαι³
ὁ δεῖ.

CHAP. XLIX.

The article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε*, it signifies *partly*; and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*

Articulus sequente *δε*, &c.

Utuntur autem Græci, &c.

Infinitivus cum, &c. *Wetten.*

The infinitive with the neuter, &c.

The prepositive article, &c. *Bell.*

Articulus quando vocibus, &c. *Holmes.*

1. It is honourable even for an old man *to learn*.

Καλὸς καὶ γηρασκῶ^h ὁ
μανθάνω.

2. *Death* is frequently more eligible *than life*.

Αἰρετός εἰμι πολλάκις, ὁ
ἀποθνήσκω⁶ ὁ ζῶ.

3. It is better *to be dead*, than to live miserably.

Καλὸς ὁ μὴ ζῶ εἰμι, ἢ
ζῶ ἀθλιῶς.

4. *To those that* are and *that* have been.

Ὁ νυν καὶ ὁ πρότερον.

5. These things, want of sleep and cares, have been the cause *of death* to me.

Οὗτος ἐγὼ ὁ ἀποθνήσκω⁶
αἰτία γινομαι^p, ἀγρυπνία
καὶ φροντίς.

6. Two men went up to *the* temple to pray; *the* one a Pharisee, and *the* other a publican.

Ἀνθρώπος δύο ἀναβαίνω⁶,
εἰς ὁ ἱερὸν προσευχομαι⁵.
ὁ εἰς Φαρισαῖος, καὶ ὁ
ἕτερος τελωνῆς.

7. Having seen *the* star, and

Εἰδὼ⁶ ὁ ἀστήρ, καὶ ἐρχο-

come into *the* house, they found *the* child.

8. We spend *the* time of action in making ourselves ready.

9. A sower went out to sow; and as he sowed, some seeds fell by *the* way side, and *the* birds came, and eat them up.

10. Having made use of this sentiment, he has conquered, and possesses all things; *partly*, as one would possess, having taken them in war, and *partly*, having made them friends, and auxiliaries to himself.

11. There maybe great excess in all the things, which we have mentioned; *on the one hand*, drawing us to extravagance; on the other, driving us to baseness.

12. He *that* hath my commandments, and keepeth them, he it is *who* loveth me; and he *who* loveth me, shall be beloved by my father.

13. Pay ye *the* things which are Cæsar's, to Cæsar, and *the* things which are God's, to God.

14. ¶ Poverty, and meddling about other people's affairs, follow laziness, and indolence.

15. *This* word, "man," or "white," does not denote the time when; but *this*, "he walks,"

μαί⁶ εἰς ὁ οἰκία, εὕρισκω⁶ ὁ παιδίον.

Ὁ ὁ πρασσω¹ χρόνος, εἰς ὁ παρασκευάζω αναλίσκω.

Εξέρχομαι⁶ ὁ σπείρω ὁ σπείρω· καὶ ἐν ὁ σπείρω αὐτος, ὅς^{ne} μὲν πιπτω⁶ παρὰ ὁ ὁδός, καὶ ἐρχομαι⁶ ὁ πετεινόν, καὶ καταφαγῶ αὐτός.

Οὗτος χραομαι⁵ ὁ γνωμη^d, πας καταστρεφω^p, καὶ έχω[·] ὁ^{pne} μὲν, ὡς ἀν αἰρέω^{gh} τις έχω⁰ πολέμος, ὁ δὲ, συμμαχος^{ne}, καὶ φίλος^{ne} ποιεω⁵.

Γίνομαι⁶⁰ ἀν ἐν πας, ὅς^d εἰπον, ἀμετρία πολυς· ὁ^{fn} μὲν, πρὸς ὁ πολυτελής^{ne} ἐξαγῶ ὁ^f δὲ, πρὸς ὁ ῥυπαρός^{ne} συνωθέω.

Ὁ έχω ὁ ἐντολὴ ἐγώ, καὶ τηρεῖ αὐτός, ἐκεῖνος εἰμι ὁ ἀγαπᾷ ἐγώ· ὁ δὲ ἀγαπᾷ ἐγώ, ἀγαπᾷ ὑπὸ ὁ πατήρ ἐγώ.

Ἀποδιδῶμι⁶ ὁ Καίσαρ, ὁ Καίσαρ, καὶ ὁ ὁ Θεός, ὁ Θεός.

Ὁ^d ἀργεω^f, καὶ σχολάζω, ἐπομαι ὁ^{ne} ἀπορεῶ, καὶ ὁ ἀλλοτρίος πολυπραγμονεῶ.

Ὁ^{ne} μὲν, ἀνδρῶπος, ἡ, λευκός^{ne}, οὐ προσημαινῶ το ποτε· ὁ^{ne} δὲ, βαδίζω, ἡ,

or, "he has walked," *the former* denotes *the present time*, the *latter, the past*.

16. Cæcilius, *the Roman author*, gives this proof *that Rome was founded by the Grecians, that it still retains the original Grecian custom of sacrificing to Hercules*.

βαδιζω, ὅ^{ne} μὲν ὁ παρειμι^h δεικνυμι^a, ὁ δὲ, ὁ παρέρχομαι.^{7h}

Καικιλιος, ὁ ὁ Ῥωμαῖος συγγραφεύς, οὗτος τιθημι^m τεκμηριον, ὁ Ἑλληνικος^a εἰμι^f κτισμα ὁ Ῥωμη, ὅ^{ne} παρὰ αὐτοῦ^d ὁ πατρίος θυσία Ἑλληνικος εἰμι ὁ Ἡρακλεως.

17. Horum minime est, qui prudentiam exercent, *vim inferre*; sed *illorum est, qui vires habent absque consilio, talia facere*.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, *partim* opere semetipsum demonstrans, qualis esset, *partim* colloquiis usus, scribam.

ELLIPSIS.

ΕΛΛΕΙΨΙΣ est defectus vocis, unius, duarum, vel plurium, quæ ad integram et justam structuram, requiruntur.

L. BOS.

CHAP. L.

NOMINUM, PARTICIPIORUM, ET PRONOMINUM.

1. QUI nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.

2. Qui quam vacuum reperit, plenam reddidit urbem nostram *bonorum*.

3. Sum *statua* Phanodici, filii Hermocratis Proconesii.

4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.

5. Postridie sublati *anchoris* navigabamus.

6. Alexander autem ex Onchesto tollens *cursum*.

7. Moriens autem, ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.

8. Ex sereno et puro *aëre* ambiente sonuit vox.

9. Proposuit victoriæ *præmia* totis etiam ordinibus.

10. Qua de *causa* magis Trojani decem annis restiterunt.

11. Si quod est in hoc viro *crimen*, accusent eum.

12. Non invenientes *causam*, quomodo punirent eos.

13. *Plaustri* onerariis imposuit ligna.

14. De desertis *vitibus* putabat se adeo facile decerp-
turum uvas.

15. Ea quæ ad Deum *pertinent*.

16. Dicunt *homines*.

17. Nam et tale quiddam de *mortuis* dicitur.

18. Omnibus *hominibus* notum est.

19. A *teneris* unguiculis.

20. Qui cum diceret cauponam eam magno *pretio* vendere.

CHAP. L.

1. Ὅς ου γινώσκει την Εφεσίων πολιν νεωκορον ουσαν της
μεγαλης θεας Αρτεμιδος, και του Διοπετους Act. 19.
2. Ὅς εποίησε την πολιν ἡμῶν μεστην , εὖρων επι-
χειλη. Aristoph. de Themistoc.
3. Φανοδικου ειμι του Ἑρμοκρατους του Προ-
κνησιου. Inscip. Sig.
4. Τινες των Ασιαρχων, οντες αυτω φιλοι, επεμψαν προς
αυτον . Act. 19.
5. Τη επιουση αραντες επλεομεν. Act. 27.
6. Ὁ δε Αλεξανδρος εξ Ογχηστου αρας . Arrian.
7. Αποθνησκων δε, προς τους ἑταιρους ιδων, εφη, Μεγαν ὄρω
μου τον επιταφιον εσομενον. Plut. in Apoph. Alex.
8. Εξ ανεφελου και διαιθρου του περιεχοντος ηχησε
φωνη. Plut. in Syllâ.
9. Προειπε νικητηρια και ὀλαις ταις ταξεσι. Xen. Cyr.
10. Ἡ και μαλλον οἱ Τρωες, τα δεκα ετη αντειχον.
Thucyd.
11. Εἰ τι εστιν εν τῳ ανδρι τουτω , κατηγορειτωσαν
αυτου. Act. 25.
12. Μηδεν εὔρισκοντες το πως κολασονται αυτους.
Act. 4.
13. Ταις σκευοφοροις επεθηκε ξυλα. Ælian.
14. Ερημας μεθ' οὕτω ῥαδιως τρυγησει. Aris-
troph.
15. Τα προς τον Θεον . Hebr. 2.
16. Φασιν η λεγουσιν .
17. Λεγεται γαρ τι περι των οιχομενων και
τοιουτο Liban.
18. Εστιν παντι δηλον. Athen.
19. Εξ ονυχων. Prov.
20. Επει δ' εφατο πωλειν αυτην τον καπηλον πολ-
λου. Ælian.

21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt adversus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.
24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.
27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Noctepostprecem transmutavit *vitam*, i.e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi censeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. Ἀστοξένοι vocantur, qui genere quidem conveniunt, in aliena vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* sumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tisamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcanis *litteris* scripsit.
44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infers auribus nostris.

21. Τεθρίππα μὲν ἐποίησαν. Ælian.
22. Αὐθὶς ἐκ νεὴς ἐπ' ἀλλήλοισιν ἐστασίασαν. Herodot.
23. Ἐξεληλασθαι τῆς πόλεως αἰτιωμένοι βία, πρὸς τοῦ τότε κατέχοντος κατὰ τὴν Ἰταλίαν ἡγεμόνος. Dion. Halicar.
24. Καὶ δούρα καὶ βοειήν Anacr.
25. Καὶ ἐπαρანτες τὸν ἀρτεμόνα τῇ πνεύσῃ Act. 27.
26. Τοῦτο ἐστὶ τὸ ἐργὸν τοῦ Θεοῦ, ἵνα πιστευσήτε εἰς ,
ὃν ἀπεστείλεν ἐκεῖνος. Joan. 6.
27. Οἱ δὲ τὴν ταχίστην προσδραμοντες Ælian.
28. Περμπτῶ δὲ εἴτῃ τῆς Ἀριστοδήμου Pausan.
29. Διοκλῆς ἐν τῇ τρίτῃ τῆς Ἐπιδρομῆς φησί. Laert.
30. Διαγείν ἐν εἰρῇ. Ælian.
31. Τῇ μετὰ τὴν εὐχὴν νυκτὶ μετελλάξεν Æschin.
32. Οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν, οὐδ' ἐπὶ τὸ κοῖνον Thucyd.
33. Εἰ δὲ ποτ' ἐς γὰρ μίαν βουλευσομέν. Hom.
34. Σκοπεῖν ἀξίῳ κοινῇ καὶ σὲ καὶ ἐμέ. Xenophon.
35. Οὐχ ὅτι ἤδη ἐλάβον , ἡ ἤδη τετελειώμαι. Philip. 3.
36. Μετὰ τοῦτο ἠνοιξεν Ἰωβ τὸ στόμα αὐτοῦ, καὶ κατήρασάτο τὴν ἡμέραν αὐτοῦ. Job.
37. Ὡς ἀσθενέστερῳ σκευεῖ τῷ γυναικειῷ ἀπονεμοντες τιμὴν. 1. Pet. 3.
38. Ἀστοξένοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες. Hesych.
39. Ἐὼς ἐτι ἐν φιλίᾳ ἐσμέν. Xen.
40. Οὐχ ἅπαντες τὴν Ἑλλήνων συνίασι. Luc.
41. Γνωσθεαί, εἰ καὶ θροῦσεσιν πόλιν οὐκ ἀλαπαξέις. Hom.
42. Ἐδοξε τῷ δῆμῳ· Τισαμένους εἶπε. Andocides.
43. Κινεῖας πρὸς τὴν βουλὴν τῶν Ῥωμαίων ἐγράψεν δι' ἀπορρήτων Ælian.
44. Ἀπο τῆς πατρίδος, ὥσπερ ἀφ' ἱέρας , ἤρχετο τὰ σπέρματα τῆς εἰρήνης ἀπορρίπτειν. Philo.
45. Ἐνιζόντα τίνα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Act. 17.

46. Vacuos et nocturnos exercituum timores *terrores* panicos vocamus.

47. Si quis infidelium *ad convivium* vos vocaverit.

48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.

49. Effugisti *pœnam*, Labes.

50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam *opinionem*.

52. Pantherinam *pellem* humeris habens.

53. Verum in singulos annos decem millia *drachmarum*.

54. Levis armaturæ milites ut habebant *potestatem* celeritatis sequebantur.

55. Nequaquam puto *possibile* est magnum et juvenilem animum eos accipere, qui parva agunt.

56. Gloria Deo in altissimis *habitaculis*.

57. Jussit eos qui possent natare projicere *se* primos, et ad terram exire.

58. Regum sententiam immobilem *se* habere decet.

59. Armeniam et vicinas eidem *gentes* Lucullus debellavit.

60. Secundum patriæ *mores*.

61. *Singulis* diebus.

62. Didicit, ex *iis* quæ passus est, obedientiam.

63. Nondum erat spiritus sanctus *effusus* quia Jesus nondum erat glorificatus.

64. Postquam et mihi dicendi *potestatem* fecistis.

65. Sæpe blandis *verbis* alloquutus est.

66. Et a foro *venientes*, nisi loti fuerint, non edunt.

67. Quot *annos* natus es ?

68. Qui citharam *tenet*.

69. Incolarum mansuetum et mite est *ingenium*.

70. Virtutem a juvenili *ætate* cole.

71. Vespere Sabbathi quæ lucescit in primam *diem* Sabbathi.

72. Cras certe veniam.

46. Τους κενους και νυκτερινους των στρατευματων φοβους
πανικα κληϊζομεν. Polyæn.
47. Ει τις καλει υμας των απιστων . 1 Cor. 10.
48. 'Ινα εκ πολλων προσωπων το εις ημας χαρισμα
δια πολλων ευχαριστηθη υπερ ημων. 2 Cor. 1.
49. Εκπεφευγας ω Λαβες. Aristoph.
50. Και παλιν εισηλθεν εις Καπερναουμ δι'
ημερων. Marc. 2.
51. Κατα την εμην .
52. Παρδαλεην ωμοισιν εχων. Hom.
53. Αλλα μυρια κατα τον ενιαυτον. Lucian.
54. Οί δε ψιλοι ως ειχον ταχους, εφειποντο. Arrian.
55. Εστι δ' ουδεποτ' οίμαι μεγα και νεανικον
φρονημα λαβειν μικρα πραττοντας. Dem.
56. Δοξα Θεω εν υψιστοις .
57. Εκελευσε τους δυναμενους κολυμβαν, απορρίψαντας
πρωτους, επι την γην εξιεναι. Act. 26.
58. Πρεπει την των βασιλεων γνωμην αμετακινήτως εχειν
. Isocr.
59. Αρμενιαν και προσοικα ταυτης κατεπολεμησε
Λουκουλλος. Julian.
60. Κατα τα πατρια . Thucyd.
61. Καθ' ημεραν. Ælian.
62. Εμαθεν, αφ' ών επαθε, την υπακοην. Heb. 5.
63. Ουπω ην πνευμα αγιον , ότι ο Ιησους
ουδεπω εδοξασθη. Joan. 7.
64. Επειδη καμοι λογου μεταδεωκατε . Heliodor.
65. Πολλα δε μειλιχιοισι προσηδα. Hom.
66. Και απο αγορας , εαν μη βαπτιζωνται, ουκ
εσθιουσιν. Marc. 7.
67. Ποσα γεγονας;
68. 'Ο την κιθαραν . Luci.
69. Το των οικητορων ημερον και προον εστιν . Ælian.
70. Αρετην εκ νεας ασκει .
71. Οψε σαββατων τη επιφωσκουση εις μιαν σαββατων.
Mat. 28.
72. Ες την υστεραιαν μαλιστα ηξω. Lucian.

73. Multa quidem in terra, multa autem in *mari* humido.

74. Gubernator autem jam lucescente *sole* anchoras cum sustulisset.

75. Non ab optimo *animo*, (i. e. sine dolo,) ad rempublicam accedunt.

76. Aliusque alii *sacra* fecit immortalium deorum.

77. In severarum Dearum *templum*.

78. Qui mollia *vestimenta* gestant.

79. Nunc vero me victam malis navigare submisso *malo* oportet.

80. In presenti *tempore*.

81. Interea.

82. Cum producunt arbores *fructum*, scitis quod jam prope est æstas.

83. Et ait illi Petrus, Ænea, sanat te Jesus Christus, surge et sterne tibi *lectum*.

84. Dicit ei Jesus, Quid mihi et tibi *commune negotium est*?

85. Si me hicce ex tuo *sinu* vi abripiet.

86. Alexander philosophus visus est sibi morti *adjudicatus*.

87. Equitatum et jumenta.

88. Neque enim *guttulam* in Thebanam undam evomit Bacchus.

89. Et ut paucis *verbis* dicam.

90. Bene etiam stataria *pugna* certare edoctus.

91. Et frumenti addere *medimnorum* decem millia.

92. In hac *parte*, et in illa *parte*.

93. Æqualem mecum regni *partem* tene.

94. Exteriores poculi *partem*.

95. Non in opportuna *parte* est fixa sagitta.

96. Primas *partes* ei dederunt.

97. Cæcas et inermes manibus destitutas has corporis *partes*.

98. Qui habitant ad hasce Tauri *partes*.

99. Ars autem necessitate longa *mensura* imbecillior est.

100. Sexto *die mensis* ineuntis.

73. Πολλα μεν εν γη, πολλα δε εφ' ὕγρα . Aristoph.
 74. Ὁ δε κυβερνητης αρτι διαφωσκοντος , αρas
 τας αγκυρας. Polyb.
 75. Ουκ απο του βελτιστου προς τα κοινα προσ-
 ερχονται. Plat.
 76. Αλλος δ' αλλω ερεξε θρων αιειγενεταων. Hom.
 77. Εις το των σεμνων θρων . Aristoph.
 78. Οἱ τα μαλακα φορουντες. Matth. 11.
 79. Νυν δ' εν κακοις μοι πλειν ὑφειμενη δοκει. Sophoc.
 80. Εν τῳ παροντι . Thucyd.
 81. Εν μεσῳ . Æschyl.
 82. Ὅταν προβαλωσιν ηδη τα δενδρα , γινωσκετε
 ὅτι ηδη εγγυς το θερος εστι. Luc. 21.
 83. Και ειπεν αυτῳ ὁ Πετρος, Αινεα, ιαται σε Ιησους ὁ
 Χριστος, αναστηθι και στρωσον σεαυτω . Act. 9.
 84. Λεγει αυτη ὁ Ιησους, Τι εμοι και σοι ;
 Joan. 2.
 85. Ει μ' οὔτος εκ των σων απαξεται βια. Sophoc.
 86. Αλεξανδρος ὁ φιλοσοφος εδοξε την επι θανατῳ
 κατακεκρισθαι. Artem.
 87. Την τε ἵππον και τα σκευοφορα . Dio. Cass.
 88. Ου γαρ μικραν εις Θηβαιων ὕδωρ επτυσεν ὁ Διο-
 νυσος. Dion.
 89. Και συνελοντι φαναι . Constant.
 90. Ευ δε και εν σταδιῳ δεδαημενος αντιφερεσθαι.
 Apollon.
 91. Και σιτου προσθειναι μυριαδα . Polyb.
 92. Τη μεν , τη δε .
 93. Ισον εμοι βασιλευε . Hom.
 94. Το εξωθεν του ποτηριου . Luc. 11.
 95. Ουκ εν καιριῳ οξυ παγη βελος. Hom.
 96. Τα πρῳτα εδωκαν αυτῳ. Ælian.
 97. Τα τυφλα του σωματος και αοπλα και αχειρα ταυτα
 . Xen.
 98. Τους επι ταδε του Ταυρου κατοικουντας . Polyb.
 99. Τεχνη δ' αναγκης ασθενεστερα μακρῳ . Æschyl.
 100. Ἐκτη ἰσταμενου .

101. Veturius dimidiam *partem* exercitus adducens.

102. Non enim magnitudine *tantum*, verum etiam numero virtutum longe inferior est Lysias.

103. Numquid in ea veste initiatus es magnis *mysteriis*.

104. Rogavit ipsum, ut a terra paululum promoveret *navim*.

105. Videmur ad Bacchi urbem appulisse *navim*.

106. Quanam re violavi *leges*? quid mali patravi?

107. Advertere *mentem* ad ea quæ dicebantur.

108. Ego vero putabam, me compendiosam hanc exco-
gitasse *viam*.

109. Et progressus *via* Babylonem ducente.

110. Hac *via* etiam hæc dicebantur.

111. Qui in Asia *ædes* habent.

112. Est illis forum, ubi et regiæ et aliæ magistratuum
ædes sunt exstructæ.

113. Vocant autem me Jocastam; hoc enim *nomen* pater
imposuit.

114. Gratia vobis et pax a Jesu Christo, *qui est testis*
fidelis.

115. Quumque intentos haberent *oculos* in cœlum.

116. Edentes et bibentes, ea, *quæ* ab ipsis *apponuntur*.

117. Hieme jam *instante*, regressi sunt.

118. *Celeberrimus* Alexander.

119. Mare *saxis* occultis plenum.

120. A Judæis quinquies quadragenas *plagas* una minus
accepi.

121. Tum sagittas in *exercitum* Græcorum mittit.

122. Secundo *flatu* navigare.

123. Cui cum similem pendas *pœnam*, laudem habebis.

124. Incipientes in parvis bibunt *poculis*.

125. In duos *pedes* erectum.

126. *Vultum* ipsius severum et tristem timeo.

127. Est autem in Hierosolymis, ad *portam* pecuariam,
piscina.

101. Ουετουριος την ήμισειαν της στρατιας επαγο-
μενος. Dion. Hal.
102. Ου γαρ μεγεθει των αρετων, αλλα και τω πλη-
θει πολυ λειπομενος ο Λυσιας. Longin.
103. Μων συν εμυθηθης δητ' εν αυτω εις τα μεγαλα
. Aristoph.
104. Πρωτησεν αυτον, απο της γης επαναγαγειν ολιγον
. Luc. 5.
105. Βρομιου πολιν εικαμεν εισβαλειν . Eurip.
106. Πη παρεδην ; τι δ' ερεξα; Pythag.
107. Προσεχειν τοις λαλουμενοις. Act. 16.
108. Και μην συντομον τινα ταυτην ωμην επινενοηκεναι
εγωγε. Lucian.
109. Προϊων και την επι Βαβυλωνος. Xen.
110. Ταυτη και ταυτα ελεγετο. Plat.
111. Τους κατα την Ασian εχοντας. Xen.
112. Εστιν αυτοις αγορα, ενθα τα τε βασιλεια
και τα αλλα αρχεια πεποιηται. Xen.
113. Καλουσι δ' Ιοκαστην με' τουτο γαρ πατης
εθετο. Eurip.
114. Χαρις υμιν και ειρηνη απο Ιησου Χριστου, ο
μαρτυς ο πιστος. Apocal.
115. Και ως ατενιζοντες ησαν εις τον ουρανον. Act. 1.
116. Εσθιοντες και πινοντες τα παρ' αυτων . Luc.
117. Χειμωνος ηδη , ανεχωρησαν. Thucyd.
118. Ο πανν Αλεξανδρος.
119. Πελαγος υφαλων γεμον. Chrysost.
120. Υπο Ιουδαιων πεντακις τεσσαρακοντα παρα
μιαν ελαβον. 2 Cor.
121. Τοτε τους ιους αφησιν εις το Έλληνικον . M. Tyr.
122. Εξ ουριας πλειν.
123. Τω συ την όμοιην αποδιδους , επαινον εξεις. Her.
124. Αρχομενοι μεν εν μικροις πινουσι . Laert.
125. Επι τους δυο επανισταμενον ορθον. Lucian.
126. Δεδια το σκυθρωπον αυτου και κατηφες . Luc.
127. Εστι δε εν τοις Ιεροσολυμοις, επι τη προβατικη ,
κολυμβηθρα. Joan.

128. *Paucis verbis scripsi.*
129. Dicito, sed nec longam *orationem*, nec cum
proœmiis.
130. *Considerandum est*, an satius sit affirmare.
131. Plangent super eum *pectora* omnes nationes terræ.
132. Anaxagoras in *scripto* de regno.
133. Norunt enim, quibus *conditionibus* ipsos ducat
Cyaxares.
134. Dans autem ipsi equites et nudos *militēs*.
135. Quando tu excipiebas amicos in natalitiis *conviviis*.
136. Ex æqua *societate* communes expeditiones faciebant.
137. Solve *funes* quibus alligatur navis in littore.
138. Amictus sindone super nudo *corpore*.
139. Ex æquo *imperio* imperavi patriæ.
140. Qua pedum *celeritate* possunt, aufugiunt.
141. In *arte* equitandi mire superbiebat.
142. Mortua fuisses, si dignas luisses *pœnas*.
143. Interficient ex vobis *aliquos*.
144. Non convenit *tali* viro mentiri, qualis est Socrates.
145. Magno *fœnore* ab aliis accipiunt.
146. Jacebat graviter gemens in *loco* puro.
147. Domus in commodo urbis *loco* ædificata.
148. Bibunt *tantum* quantum rapere licet.
149. Ego vero existimo *orationem* hancce non expedire
civitati, et præter *hoc* minime justam esse.
150. Nunc quidem ad *mensam* hospitalem te invitamus.
151. Cani *capilli* caput coronant.
152. Ne accipiant hi *judiciale tribolum*.
153. Ipse dixit, se dudum hoc desiderare, et studere
omni modo.
154. Propino tibi, in salutem ducis Herculis
155. Lotus oceani *aqua*.
156. Quam profundum dormivisti *somnum*.
157. Per *vanam suspicionem* nobis ipsis fingeamus
timores.

128. Δι' ὀλιγων εγγραφα. 1 Pet.
129. Λεγε, μη μακραν μεντοι , μηδε μετα προσι-
μιων. Lucian.
130. , μη ποτ' ουν κρειττον η λεγειν. Dion. Hal.
131. Κοψονται επ' αυτον πασαι αι φυλαι της γης.
Apocal.
132. Αναξαγορας εν τω περι βασιλειας. Ælian.
133. Ισασι γαρ, εφ' οις αυτους Κυαξαρης
αγεται. Xen.
134. Δους δε αυτω ιππεας τε και ψιλους . Arrian.
135. 'Οτε ειστίας συ τους φιλους εν τοις γενεθλιοις . Xen.
136. Απο της ισης κοινας στρατειας εποι-
ουντο. Thucyd.
137. Λυε τα απογεια . Lucian.
138. Περιβεβλημενος σινδωνα επι γυμνου . Marc.
139. ηρξα επισης πατριδος. Lucian.
140. 'Ηι ποδων εχουσιν, αποδιδρασκουσι. Ælian.
141. Επι τη ιππεια μεγα εφρονει. Aristoph.
142. Απεθανες, ει της αξιας ετυγχανες . Aristoph.
143. Θανατωσουσιν εξ υμων . Lucas.
144. Ουκ εστιν ανδρι οίω Σωκρατει ψευδεσθαι .
145. Λαμβανουσιν επι πολλω παρ' ετερων. Plut.
146. Κειτο βαρυστεναχων εν καθαρω . Hom.
147. Οικια εν καλω της πολεως οικοδομηθεισα. Lucian.
148. Πινουσι όσον εστιν αρπασαι. Ælian.
149. Εγω δε ήγουμαι τον λογον τονδε ασυμφορον τη πολει,
προς δε και ου δικαιον. Demost.
150. Νυν μεν επι ξενια σε καλουμεν. Lucian.
151. Πολιαι καραν στεφουσι. Anacr.
152. Μη λαμβανετωσαν ουτοι το δικαστικον . Luc.
153. Αυτος εφη, παλαι τουτο επιθυμειν, και σπευδειν εκ
παντος . Lucian.
154. Προπινω σοι, 'Ηρακλεους αρχηγετου. Lucian.
155. Αελουμενος ωκεανοιο . Hom.
156. 'Ως βαθυν εκοιμηθης . Lucian.
157. Δια κενης ανεπλαττομεν ήμιν φοβους. Dion.
Hal.

158. Via, quæ *ducit* ad salutem.
 159. Cœperunt una *voce* omnes excusare.
 160. Ad utramque *partem* fluvii.
 161. Dextra *manu* Dei exaltatus.
 162. Una *manu* aquam, altera ignem ferebat.
 163. Zenothemis utraque *manu*, altera naso, altera oculo
 prehenso.
 164. Duplicem marmoream *lœnam*.
 165. Populus, in omni *re*, jam facilis ipsis evaserat.

 166. *Res* bene *se* habet.
 167. Filios divites hortantur parentes, ut *servent sua bona*.

 168. Messenii victoriam brevi *tempore* Lacedæmoniis
 dederunt.
 169. Pro mortuis erogare etiam volo *pecuniis*.
 170. *Pro viribus* date eleemosynam.
 171. Ex quo *tempore*.
 172. Paululum et non videbitis me.
 173. Famam hanc jam olim accepimus.
 174. Nisi imperium brevi dissolutum fuisset.
 175. Sufficiet ipsis interim vel hoc supplicium.

 176. In omni montana *regione* divulgabantur cuncta.
 177. Hic non consenserat consilio illorum.

 178. Acceptam cladem ingenua *anima* non retulit.
 179. Pater noster qui *es* in cœlis.
 180. Qui in foro *merces* permutant.
 181. Ex quo *tempore* patres sopiti sunt.

VERBORUM.

182. Desiderium me tenet *audiendi* quid dicturus sis.
 183. Hoc Cinyras nymphis *sacravit* rete.
 184. Vendidit quemcunque cepit *abducendum* trans mare
 indomitum.
 185. Et a foro *venientes*, nisi laventur, non edunt.

158. Ἡ ὁδός, ἡ πρὸς σωτηρίαν .
159. Ἡρξάντο ἀπο μίας παραιτεῖσθαι πάντες. Luc.
160. Παρ' ἑκάτερα του ποταμου. Ælian.
161. Τη δεξιά του Θεοῦ ὑψωθείς. Act.
162. Τη μεν ὕδωρ εφορεῖ, τη δε ἕτερα το πυρ.
163. Ζηνοθεμῖς ἀμφοτέραις τη μεν τῆς ῥίνοσ, τη δε του οφθαλμου, ἐπειλημμενος. Lucian.
164. Διπλακα μαρμαρεην . Hom.
165. Ὁ δημος, εἰς πασαν , ἡδη τιθασσος αυτοις ἐγγονει. Plut.
166. καλως ἐχει .
167. Τοις παισι τοις πλουσιοις οἱ πατερες φυλλαττειν παραινουσιν. Plut.
168. Οἱ Μεσσηνιοι την νικην ου δια μακρου Λακε-
δαιμονιοις ἐδωκαν. Polyæn.
169. Μελλω γε και ἐκτινειν ὑπερ νεκρων. Lucian.
170. Τα ἐνοντα δοτε ἐλεημοσυνην. Lucas.
171. Εξ οὗ . Hom.
172. Μικρον και ου θεωρεῖτε με. Joan.
173. Την φημην εκ πολλου παρῆλθαμεν. Isocr.
174. Εἰ μη ἡ ἀρχη δια ταχεων κατελυθη. Plat.
175. Ἰκανη ἐν τοσούτῳ και αὕτη τιμωρια ἐσται αυτοις. Lucian.
176. Ἐν ὅλῃ τη ορεινῇ διελαλειτό πάντα. Lucas.
177. Οὗτος ουκ ἦν συγκατατεθειμενος τη βουλῇ αυτων. Lucas.
178. Την ἡτταν ἀπ' ευθειας ουκ ἐφθασεν. Plut.
179. Πατερ ἡμων, ὃ ἐν τοις ουρανοις. Matt.
180. Οἱ ἐν τη ἀγορᾷ μεταβαλλομενοι . Xen.
181. Ἀφ' ἧς οἱ πατερες ἐκοιμηθησαν. 2 Pet.
182. Ποθος πανυ με, ὃ, τι φωνεις ἐχει. Aristoph.
183. Ταις νυμφαις Κινυρης τοδε δικτυον. Epigr.
184. Περνασχ' ὃν τιν' ἐλεσχε περην ἄλος ατρυγε-
τοιο. Hom.
185. Και απο ἀγορας , ἐαν μη βαπτισωνται, ουκ ἐσθιουσιν. Marc.

186. Propitiè *sit* tibi, Domine, non erit tibi hoc.

187. Amen, amen, dico vobis, *moriar* si dabitur huic generationi signum.

188. Mihi videris non his attendere, et hæc *facis* cum sis sapiens.

189. Necessitas consilii *urget* me et te.

190. *Vide* ne facias.

191. Si vero *velint* et ipsi.

192. Alia eventura erant, aliæ jam præsentia erant.

193. Judicavit mori *oportere* virum.

194. Per Jovem *rogo* ut una mecum sis.

195. *Da*, O Jupiter, ne prius sol occidat, et tenebræ adveniant.

196. Dona etiam adferentes, quanta quisque *poterat*.

197. Mirum *est*, quantum præstant.

198. *Veni* huc in terram, quamcunque ostendero tibi.

199. Alexander Aristoteli salutem *apprecatur*.

200. Ab avo meo *accepi* moris esse candidi.

201. Nunc vero istos *dicam*, quotquot Pelasgicum Argos habitabant.

202. Si quidem dabunt præmium magnanimi Achivi, *asinam*.

203. Quid non ego tibi, quid non tu *præstitisti* mihi?

204. At ille *inquit*, majus est.

205. *Vereor* ne quis mihi Danaorum succenseat.

206. Si vero *non credis*, age, tibi jam capite annuam.

PRÆPOSITIONUM.

207. Non darem triobolum *pro* Diis.

208. Eunt *per* campum.

209. Multos *per* labores in meas venit manus.

210. *Propter* ea me aspiciebas.

211. *Propter* quid me tentatis?

212. Sequemur *in* tuam gratiam.

213. Expectans *in* venientem diem.

214. Lupum *ex* auribus teneo.

215. Hic Pelopa genuit, *ex* hoc autem Atreus natus.

186. Ἰλεως σοι Κυριε, ου μη εσται σοι τουτο. Matt.
 187. Αμην, αμην, λεγω υμιν, ει δοθησεται τη
 γενεα ταυτη σημειον. Marc.
 188. Μοι δοκεις ου προσεχειν τον νουν τουτοις, και ταυτα
 σοφος ων. Plato.
 189. Χρεω βουλης εμε και σε. Hom.
 190. Ὅπως μη ποιησης.
 191. Ει δε και αυτοι . Hom.
 192. Τα μεν εμελλεν , τα δ' ηδη παρην. Demost.
 193. Εκρινεν αποθανειν τον ανδρα.
 194. Προς του Διος ὅπως παρесеi μοι. Aristoph.
 195. Ζευ— μη πρην επ' ηελιον δυναi, και επι κνεφας
 ελθειν. Hom.
 196. Δωρα τε, ὡς ἕκαστοι φεροντες. Arrian.
 197. Διαφερουσι θαυμαστον ὅσον. Aristot.
 198. Δευρο εις γην, ἣν αν σοι δειξω. Act.
 199. Αλεξανδρος Αριστοτελει χαιρειν .
 200. Παρα του παππου το καλοηθες . M. Anton.
 201. Νυν δ' αυτους , ὅσσοι το Πελασγικον Αργος
 εναιον. Hom.
 202. Ει μεν δωσουσι γερας μεγαθυμοι Αχαιοι, Hom.
 203. Τι δ' ουκ εγω σε , τι δ' ουκ εμε συ ;
 Polyb.
 204. Ὁ δε , αλλα μειζον εστι. Ælian.
 205. Μη τις μοι Δαναων νεμεσησεται. Hom.
 206. Ει δ' αγε, τοι κεφαλη κατανευσομαι. Hom.
 207. Ουκ αν δοιην των Θεων τριωβολον. Aristoph.
 208. Ερχονται πεδιοιο. Hom.
 209. Πολλων μοχθων ηλθε χειρας εις εμας. Eurip.
 210. Ταυτ' αρα και ενεωρας μοι. Xen.
 211. Τι με πειραζετε; Marc.
 212. Ἐψομεθα την σην χαριν. Aristoph.
 213. Την εισιουσταν ἡμεραν μενουσα. Eurip.
 214. Λυκον των ωτων κρατω.
 215. Ούτος φυτευει Πελοπα, τουδ' Ατρευς εφυ. Eurip.

216. Cum *in* Sunium sacrum pervenimus.
 217. Dein *in* Marathone cum essemus.
 218. Dividamus igitur eam *in* duas partes.
 219. Ut tingat extremam digiti partem *in* aquam.
 220. Unde *ad* hanc Siciliam navi advectus advenis?
 221. Æneas primus jaculum misit *in* Idomeñeum.
 222. Egressum parat, *secundum* meam sententiam.
 223. *Quoad* omne verbum otiosum, de ipso reddituri
 sunt homines rationem.
 224. *De* re aliquid audivit.
 225. Dic mihi *de* patre et filio quem reliqui.
 226. Discesserunt *cum* exercitu.
 227. Ne autem illinc effugerent, speculatores statu-
 ebas.

CONJUNCTIONUM ET ADVERBIORUM.

228. Nemo unquam invenire posset.
 229. *Si* tanquam servus vocatus es.
 230. Fidelis est Deus, qui vocavit nos, qui etiam *bene*
 faciet
 231. Vis *ut* me convertam ad alias aliquas vias?
 232. *Major* erit in cœlo lætitia, ob unum sontem, qui
 redeat ad frugem, quam ob nonaginta novem insontes.
 233. Descendit hic domum suam justificatus, *magis* quam
 ille.
 234. Volo ego populum salvum esse, *potius* quam perire.
 235. Vide *ut* facias omnia ad formam monstratam tibi.
 236. *Sic* corruptos fuisse oculos, ut cæcutiret.
 237. Ut in cœlo, *sic* etiam super terram.

PLURIUM VOCUM.

238. Si quis judicum non aliud *quam* *jus* respicit.
 239. *Per legatos* in Peloponnesum *missos* egit, ut aliquod
 auxilium mitteretur.
 240. Ire *per viam ducentem* ad mortem.
 241. Et cum paucis multas omnino myriades superavit
non solum, sed et imperium fecit majus.

216. Ὅτε Σουνιον ἱρον ἀφικομεθα. Hom.
 217. Εἰτα Μαραθωνι μὲν ὅτ' ἤμεν. Aristoph.
 218. Διελωμεν τοινυν αὐτην δυο μερη. Plat.
 219. Ἴνα βαψῇ το ἀκρον του δακτυλου ὕδατος. Lucas.
 220. Ποθεν Σικελιαν την δε ναυστολων παρει; Eurip.
 221. Αἰνειας δε πρωτος ακοντισεν Ἰδομενης. Hom.
 222. Εξιεναι, γνωμην εμην, μελλει. Aristoph.
 223. Παν ῥημα αργον, αποδωσουσι περι αυτου λογον. Matth.
 224. Του πραγματος ακηκοεν τι. Aristoph.
 225. Εἰπε δε μοι πατρος τε και υἱος ὃν κατελειπον. Hom.
 226. Απεχωρησαν τῷ στρατῷ. Thucyd.
 227. Του δε μηδ' εντευθεν διαφευγειν, σκοπους καθιστης. Xen.
 228. Ουδεις ποτε εὔροι. Demosth.
 229. Δουλος εκληθης. 1 Cor.
 230. Πιστος ὁ Θεος, ὁ καλων ἡμας, ὅς και ποιησει.
 1 Thes.
 231. Βουλει τραπωμαι δηθ' ὁδους αλλας τινας; Eurip.
 232. Χαρα εσται εν τῷ ουρανῷ, ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοουντι, ἡ ἐπὶ εννενηκοντα εννεα δικαιοις. Lucas.
 233. Κατεβη οὗτος δεδικαιωμενος εἰς τὸν οικον αυτου, ἡ εκεινος. Lucas.
 234. Βουλομ' ἐγῶ λαον σοον εμμεναι ἡ απολεσθαι. Hom.
 235. Ὅρα ποιησῃς παντα κατα τον τυπον τον δειχθεντα σοι. Heb.
 236. Διαφθαρηναι τας οφεις, ὡς αμυδρον βλεπειν. Ælian.
 237. Ὡς εν ουρανῷ, και ἐπὶ της γης. Matth.
 238. Των κριτων εἰ μη τις ἑτερωσε βλεπει. Aristot.
 239. Ες τε την Πελοποννησον ἐπρασεν ὅπη οφελεια τις γενησεται. Thucyd.
 240. Ἰεναι την ἐπὶ θανατον.
 241. Και συν ολιγοις παμπολλους κυριαδας κατηγωνισατο, αλλα και την αρχην μειζω εποιησε. Ælian.

242. Salutate *fratres* qui sunt ex *domesticis* Aristobuli.

243. Si quis alius *habere possit*, pro annorum conditione, nigrum capillum habes.

244. Jussit eos duci *ad mortem*.

245. *Nonne stultum est*, quod miser ego domo huc advenierim nudo capite ?

246. Si ego satis doceo vos, quales erga vos invicem esse oporteat, *bene se res habet* ; sin vero minus —

247. Quomodo enim tibi dabunt præmium magnanimi Achivi ? nam *inique postulas*.

248. *Non solum* castra posuit in solitudine circa platenum ; sed et pretiosum ex ea ornatum suspendit.

249. *Pars Asiæ* quæ ad orientem *versa est*.

250. Videtis enim hoc omnes, præmium quod mihi *fuit* transfertur aliâ *viâ*.

251. Amicitiae *pocula* plena propino, *vino* pari, pari *aqua* temperata.

252. Menelae, tibi hæc dico, et faciam *insuper*.

253. Si enim *festis* Bacchi *diebus* tragædos spectâssetis.

254. *Propter* quid rides, o Diogenes ? DIOG. Quid enim aliud *facerem* quam *ridere*, quando meminerim qualia fecit Græcia ?

CHAP. LI.

OF THE ANCIENT EGYPTIANS.

1. THOSE Egyptians who live in the cultivated parts of the country, are, of all whom I have seen, the most ingenious, being attentive to the improvement of the memory, beyond the rest of mankind. To give some idea of their mode of life ; for three days successively in every month they use purges, vomits, and clysters ; this they do out of attention to their health,

242. Ασπασασθε τους εκ των Αριστοβουλου
Rom.
243. Ει τις αλλος , εχεις, προς ετος, μελαιναν
την τριχα. Theoph.
244. Εκελευσεν αυτους απαχθηναι . Act.
245. Το δε μη κυνην οικοθεν ελθειν εμε
τον κακοδαιμον' εχοντα; Aristoph.
246. Ει εγω ικανως διδασκω υμας, οious χρη προς αλληλους
ειναι, * ει δε μη — Xen.
247. Πως γαρ τοι δωσουσι γερας μεγαθυμοι Αχαιοι;
Hom.
248. Εχρησατο σταθμω τη ερημια τη περι την
πλατανον· αλλα και εξηψεν αυτης κοσμον πολυτελη. Ælian.
249. Της Ασιας η προς τας ανατολας.
250. Λευσσετε γαρ τογε παντες ο μοι γερας
οιχεται αλλη . Hom.
251. Τη φιλοτησια εγω μεστας προπινω, ισον ισω
κεκραμενας. Athen.
252. Μενελαε, σοι δε ταδε λεγω, δρασω δε προς .
Hom.
253. Ει γαρ εν Διονυσου τραγωδους
εθεασασθε. Demosth.
254. Τι γελας, ω Διογενες; Διογ. Τι γαρ
αλλο η , οτε ανεμνησθην οια εποιει η Έλλας; Lucian.

CHAP. LI.

IONIC GREEK TO BE RENDERED INTO ATTIC.

1. ΑΥΤΩΝ δε δη Αιγυπτίων οί μεν περι την σπειρομενην Αι-
γυπτον οικεουσι, μνημην ανθρωπων παντων επασκεοντες μαλιστα,
λογιωτατοι εισι μακρω των εγω ες διαπειραν απικομην.
Τροπω δε ζοης τοιωδε διαχρεωνται· συρμαΐζουσι τρεις ημερας
επεξης μηνος εκαστου, εμετοισι δηρωμενοι την υγιειν και κλυσ-
μασι, νομιζοντες απο των τρεφοντων σιτιων πασας τας νουσους·

being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of *cylllestis*; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never of more than two cubits, and as it is shown to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure: after death you yourself will resemble it; drink then, and be happy."—Such are the customs they observe at entertainments.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus, and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the *Linus* of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition that *Maneros* was the only son of their first monarch; and that, having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and, in earlier times, their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age: if a young person meet his senior, he instantly turns aside to

τοῖσι ἀνθρώποισι γίνεσθαι. Εἰσι μὲν γὰρ καὶ ἄλλως Αἰγυπτῖοι μετὰ Λιβυᾶς ὑγιηρεστάτοι πάντων ἀνθρώπων, τῶν ὥρων (ἐμοὶ δοκεῖν) εἵνεκεν, ὅτι οὐ μεταλλάσσουσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῇσι τοῖσι ἀνθρώποισι αἱ νοσοὶ μάλιστα γίνονται, τῶν τε ἄλλων πάντων, καὶ δὴ καὶ τῶν ὥρων μάλιστα. Ἀρτοφάγουσι δὲ ἐκ τῶν οὐρῶων ποιευντες ἀρτους, τοὺς ἐκεῖνοι κυλληστὶς ὀνομαζοῦσι· οἶνον δ' ἐκ κριθῶν πεποιημένων διαχρῶνται· οὐ γὰρ σφί εἰσι ἐν τῇ χωρῇ ἀμπέλαι· ἰχθύων δὲ τοὺς μὲν, πρὸς ἥλιον αὐγνάντες, ὠμούς σιτεύονται, τοὺς δ' ἐξ ἄλλης τεταριχευμένους· ὀρνίθων δὲ τοὺς τε ὀρτυγας, καὶ τὰς νησσας, καὶ τὰ σμικρὰ τῶν ὀρνιθίωνωμα σιτεύονται, προταριχεύσαντες· τὰ δὲ ἄλλα ὅσα ἡ ὀρνίθων ἡ ἰχθύων ἐστὶ σφί ἐχομένα, χωρὶς ἡ ὀκοσοὶ σφί ἴσοι ἀποδεδέχεται, τοὺς λοιποὺς ὀπτοὺς καὶ ἑφθούς σιτεύονται.

2. Ἐν δὲ τῇσι συνουσίῃσι, τοῖσι εὐδαιμοσὶ αὐτῶν, ἐπεὰν ἀποδεικνύου γενῶνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξυλινὸν πεποιημένον, μεμιμημένον ἐς τὰ μάλιστα, καὶ γραφὴ καὶ ἐργῶ· μεγάλους ὅσον τε πάντῃ πηχυαῖον, ἡ διπλήχυν· δεικνὺς δὲ ἕκαστῶ τῶν συμποτεῶν, λέγει, Ἐς τούτῳ ὥρων, πίνε τε καὶ τέρπευ· ἐσθαι γὰρ ἀποθανῶν τοιοῦτος. Ταῦτα μὲν παρὰ τὰ συμποσία ποιεῖσι.

3. Πατρίοισι δὲ χρεῶμενοι νομοῖσι, ἄλλων οὐδὲνα ἐπικτεῶνται. Τοῖσι ἄλλα τε ἐπαξία ἐστὶ νομῖμα, καὶ δὴ καὶ αἰσῖμα ἓν ἐστὶ, Λίνος, ὅσπερ ἐν τῇ Φοινικῇ αἰδιδμός ἐστὶ, καὶ ἐν Κυπρῷ, καὶ ἄλλῃ· κατὰ μῆντοι ἔθνεα οὐνομα ἔχει· συμφερεται δὲ αὗτος εἶναι τὸν οἱ Ἕλληνας Λινὸν ὀνομαζόντες αἰδίδουσι· ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθῶμαζιν με τῶν περὶ Αἰγύπτου ἐόντων, ἐν δὲ δὴ καὶ τὸν Λινὸν ὀκοθεν ἐλάβον· φαίνονται δὲ αἰεὶ κοτε τούτῳ αἰδιδόντες· ἐστὶ δὲ Αἰγυπτιστὶ ὁ Λίνος καλεῦμενος Μανερῶς. Ἐφασαν δὲ μιν Αἰγυπτῖοι τοῦ πρώτου βασιλευσαντος Αἰγύπτου παῖδα μουνόγενεα γενεσθαι· ἀποθανόντα δ' αὐτὸν ἀνωρὸν, θρηνοῖσι τούτοις ὑπ' Αἰγυπτίων τιμῆθηναι· καὶ αἰοδὴν τε ταυτὴν πρώτην καὶ μουνὴν σφίσι γενεσθαι.

4. Συμφερονται δὲ καὶ τοδε ἄλλο Αἰγυπτῖοι Ἕλληνων μουνοῖσι Λακεδαιμονιοῖσι· οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτεροῖσι συντυγχανόντες, εἰκοσι τῆς ὁδοῦ, καὶ ἐκτραπονται· καὶ ἐπιουσι, ἐξ

make way for him ; if a senior enter an apartment, the youth always rise from their seats ; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call calasiris, is made of linen, and fringed at the bottom ; over this they throw a kind of shawl made of white wool ; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice ; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean ; whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity : they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death : this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it : if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their deities. There are, in this country, oracles of Hercules, of Apollo, of Minerva, and Diana, of Mars, and of Jupiter ; but the oracle of Latona at Butos is held in greater estimation than any of the rest : the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised : one physician is confined to the study and management of one disease ; there are of course a great number who practise this art ; some attend to disorders of the eyes, others to those of the head ; some take care of the teeth, others are conversant with all the diseases of the bowels ; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning ; whenever a man of any importance dies, the females of his family,

ἔδρης ὑπανίσταται· τοδε μεντοι αλλοιοσι Ἑλλήνων οὐδαμοιοσι συμ-
φέρονται. Ἀντι του προσαγορευειν αλληλους εν τρησι ὁδοισι,
προσκυνεουσι κατιεντες μεχρι του γονατος την χειρα.

5. Ἐνδεδουκασι δε κιθωνας λινεους, περι τα σκελεα θυσανω-
τους, οὐς καλεουσι καλασιρις· επι τουτοιισι δε ειρινεα εἵματα
λευκα επαναβληδον φορεουσι· ου μεν τοι ες γε τα ἱερα εσφερεται
ειρινεα, ουδε συγκαταθαπτεται σφι· ου γαρ ὁσιον· ὁμολογεουσι δε
ταυτα τοισι Ορφικοισι καλεομενοισι και Πυθαγορειοισι· ουδε γαρ
τουτων των οργιων μετεχοντα, ὁσιόν εστι εν ειρινεοισι εἵμασι
δαφθηναι· εστι δε περι αυτων ἱερος λογος λεγομενος.

6. Και ταδε αλλα Αιγυπτιοισι εστι εξευρημενα· μεις τε
και ἡμερη ἐκαστη θειων ὅτεν εστι· και τη ἐκαστος ἡμερη γενο-
μενος, τοιοισι εγκυρησει, και ὁκως τελευτησει, και ὁκοιος τις εσται
και τουτοιισι των Ἑλλήνων οἱ εν ποιησει γενομενοι εχρησαντο·
τεγρατα τε πλεω σφιν ανευρηται η τοισι αλλοιοισι ἀπασι ανθρωποισι.
Γενομενου γαρ τεγρατος, φυλασσουσι γραφομενοι τω ᾽ποβαινον·
και ην κοτε ὕστερον παραπλησιον τουτω γενηται, κατα τωῦτο
νομιζουσι αποβησεσθαι.

7. Μαντικη δη αυτοισι ᾶδε διακεεται· ανθρωπων μεν ουδενι
προσκειται ἡ τεχνη, των δε θειων μετεξετεροισι. Και γαρ Ἡ-
ρακλεος μαντηῖον αυτοθι εστι, και Απολλωνος, και Αθηнайης, και
Αρτεμιδος, και Αρεος, και Διος· και ὅγε μαλιστα εν τιμη αγονται
παντων των μαντηῖων, Αητους εν Βουτοι πολι εστι· οὐ μεντοι αἶγε
μαντηῖαι σφι κατα τωῦτο ἑστασι, αλλα διαφοροι εισι.

8. Ἡ δε ιητρικη κατα ταδε σφι δεδασται· μιης νουσου ἐκαστος
ιητρος εστι, και ου πλεονων· παντα δ' ιητρων εστι πλεα· οἱ μεν
γαρ, οφθαλμων ιητροι κατεσ τεασι· οἱ δε, κεφαλης· οἱ δε, οδοντων·
οἱ δε, των κατα νηδυν· οἱ δε, των αφανεων νουσων.

9. Θρηνοι δε και ταφαι σφειων, εισι αἶδε· τοισι αν απογενη-
ται εκ των οικηῖων ανθρωπος, του τις και λογος η, το θηλυ γε-

disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men, on their parts, do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrminians, and Mysæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced; these, of all the Thracians, are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years, they choose one by lot, who is to be despatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this: three amongst them are appointed to hold in their hands three javelins, whilst others seize, by the feet and hands, the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another; giving him, whilst yet alive, their commands. The same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god; and they seriously believe that there is no other deity.

νος παν το εκ των οικηϊων τούτων κατ'ων επλασατο την κεφαλην πληω, η και το προσωπον· καπειτα εν τοισι οικηιοισι λιπουσαι τον νεκρον, αύται ανα την πολιν στρωφωμεναι, τυπτονται επεζωσμεναι· και φαινουσαι τους μαζους· συν δε σφι αί προσηκουσαι πασαι. έτερωθεν δε οί ανδρες τυπτονται, επεζωσμενοι και ούτοι· επεαν δε ταυτα ποιησωσι ούτω ες την ταριχευσιν κομιζουσι.

10. Πριν δε απικεσθαι επι τον Ιστρον, πρωτους αίρειει Γετας τους θανατιζοντας. Οί μεν γαρ δη τον Σαλμυδησσον εχοντες Θρηϊκες και ύπερ Απολλωνης τε και Μεσαμβρης πολιος οικημενοι, καλυμενοι δε Κυρμιαναι, και Μυψαιοι, αμαχητι σφεας αυτους παρεδосαν Δαρειω. Οί δε Γεται, προς αγνωμοσυνην τραπομενοι, αυτικα εδουλωθησαν, Θρηϊκων εοντες ανδρειοτατοι και δικαιοτατοι.

11. Αθανατιζουσι δε τονδε τον τροπον· ουτε αποθνησκειν έωϋτους νομιζουσι, ιεναι τε τον απολλυμενον παρα Ζαμολξιν δαιμονα· οί δε αυτεων τον αυτον τουτον νομιζουσι Γεβελεϊζιν. Δια πεντετηριδος δε τον παλω λαχοντα αιει σφεων αυτεων αποπεμπουσι αγγελον παρα τον Ζαμολξιν, εντελλομενοι των αν έκαστοτε δεωνται. Πεμπουσι δε ώδε· οί μεν αυτεων ταχθεντες, ακοντια τρια εχουσι· αλλοι δε διαλαβοντες του αποπεμπομενου παρα τον Ζαμολξιν τας χειρας και τους ποδας, ανακινήσαντες αυτον μετεωρον, ριπτεουσιν ες τας λογχας. Ην μεν δη αποθανη αναπαρεις, τοισι δε ίλεως ό θεος δοκεει ειναι· ην δε μη αποθανη αιτιωνται αυτον τον αγγελον, φαμενοι μιν ανδρα κακον ειναι. Αιτησαμενοι δε τουτον, αλλον αποπεμπουσι· εντελλονται δε ετι ζωντι· ούτοι οί αυτοι Θρηϊκες και προς βροντην τε και αστραπην τοξευοντες ανω προς τον ουρανον, απειλεουσιν τω θεω, ουδενα αλλον θεον νομιζοντες ειναι ει μη τον σφετερον.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos in the service of Pythagoras, son of Menesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place, where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice: when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year, he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it; I am, however, very certain that Zamolxis must have lived many years before Pythagoras: whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.

12. Ὡς δὲ ἐγὼ πυνθανομαι τῶν τὸν Ἑλλησποντον οἰκεῶν τῶν Ἑλλήνων καὶ Ποντον, τὸν Ζαμόλξιν τοῦτον εὐντα ἀνθρώπον, δουλεύσαι ἐν Σαμῶ· δουλεύσαι δὲ Πυθαγορῇ τῷ Μνησαρχοῦ· ἐνθευτεν δὲ αὐτὸν γενομένον ἐλευθερὸν, χρήματα κτήσασθαι συχνά· κτήσαμενον δὲ, ἀπελθεῖν εἰς τὴν ἑωῦτου· ἅτε δὲ κακοβίων τε εὐντῶν τῶν Θρηϊκῶν καὶ ὑπαφρονεστέρων, τὸν Ζαμόλξιν τοῦτον ἐπισταμένον διαίταν τε Ἰαδα, καὶ ἡθεα βαθυτέρα ἢ κατὰ Θρηϊκᾶς (οἷα Ἑλλήσι τε ὁμίλησαντα καὶ Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγορῇ) κατασκευασσάσθαι ἀνδρεῶνα, ἐς τὸν πανδοκευόντα τῶν ἀστῶν τοὺς πρῶτους, καὶ εὐωχεόντα, ἀναδιδάσκειν ὥς οὔτε αὐτὸς οὔτε οἱ συμποταὶ αὐτοῦ, οὔτε οἱ ἐκ τούτων αἰεὶ γινόμενοι ἀποθάνονται, ἀλλ' ἡξίουσι ἐς χῶρον τοῦτον ἵνα αἰεὶ περιεόντες ἔξουσιν τὰ πάντα ἀγαθὰ· ἐν ᾧ δὲ ἐποίηε τὰ καταλεχθέντα, καὶ εἶπε ταῦτα, ἐν τούτῳ καταγαίον οἰκῆμα ἐποίηετο· ὥς δὲ οἱ παντελεῶς εἶχε τὸ οἰκῆμα, ἐκ μὲν τῶν Θρηϊκῶν ἠφανίσθη· καταβάς δὲ κατὰ ἐς τὸ καταγαίον οἰκῆμα, διαίτατο ἐπ' ἑτέα τρία· οἱ δὲ μὴν ἐποθεὸν τε καὶ ἐπένθεον ὥς τεθνεῶτα· τέταρτῳ δὲ ἐτεῖ ἐφάνη τοῖσι Θρηϊξί, καὶ οὕτω πῖθανα σφί ἐγενετο τὰ εἶπε ὁ Ζαμόλξις. Ταῦτα φασὶ μὴν ποιῆσαι.

13. Ἐγὼ δὲ περὶ μὲν τούτου καὶ τοῦ καταγαίου οἰκηματος οὔτε ἀπίστεω, οὔτε ὧν πιστεύω τι λήν· δοκέω δὲ πολλοῖσι ἐτεσι πρότερον τὸν Ζαμόλξιν τοῦτον γενεσθαι Πυθαγορεῶ· εἴτε δὲ ἐγενετο τις Ζαμόλξις ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις Γετῆσι οὗτος ἐπιχωρίος, χαιρετῶ· οὗτοι μὲν δὴ, τροπῇ τοιούτῳ χρεώμενοι, ὥς ἐχειρωθήσαν ὑπ' Ἀρσίου καὶ Περσέων, εἶποντο τῷ ἀλλῷ στρατῷ.

Herodotus.

THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,
Is labour's mistress, and the nurse of arts ;
Corroding cares the toiling wretch infest,
And spoil the peaceful tenor of his breast :
And if soft slumbers on his eye-lids creep,
Some cursed care steals in, and murders sleep.

Two ancient fishers in a straw-thatch'd shed,
(Leaves were their walls, and sea-weed was their bed,)
Reclined their weary limbs : hard by were laid
Baskets, and all their implements of trade,
Rods, hooks, and lines, composed of stout horse-hairs,
And nets of various sorts, and various snares,
The seine, the cast-net, and the wicker maze,
To waste the watery tribes a thousand ways :
A crazy boat was drawn upon a plank :
Mats were their pillow, wove of osier dank ;
Skins, caps, and rugged coats, a covering made :
This was their wealth, their labour, and their trade.
No pot to boil, no watch-dog to defend ;
Yet blest they lived, with penury their friend.
None visited their shed, save every tide,
The wanton waves that wash'd its tottering side.
When half her course the moon's bright car had sped,
Joint labour roused the tenants of the shed ;
The dews of slumber from their eyes they clear'd,
And thus their minds with pleasing parley cheer'd :—

A. I hold, my friend, that trite opinion wrong,
That summer nights are short when days are long.
Yes — I have seen a thousand dreams to-night,
And yet no morn appears, nor morning light ;
Sure on my mind some strange illusions play,
And make short nights wear heavily away.

B. Fair summer seasons you unjustly blame,
Their bounds are equal, and their pace the same ;

DORIC.

14. Ἄ πενία, Διοφάντε, μονα τας τεχνας ἐγχειρεῖ·

Αὐτα τῷ μοχθοίῳ διδασκαλὸς· οὐδὲ γὰρ εὐδῆιν
 Ἀνδρασὶν ἐργατιναῖσι κακαὶ παρεχόντι μεριμναί.
 Καν ὀλίγον νυκτὸς τις ἐπιψαύσῃσι τὸν ὕπνον,
 Αἰφνιδίον θορυβεύσιν ἐφίσταμεναι μελεδῶναι.
 Ἰχθυὸς ἀγρευτῆρες ὅμως δύο κείντο γέροντες,
 Στρωσάμενοι βρυθὸν αὖτον ὑπὸ πλεκταῖς καλυβαῖσι,
 Κεκλιμένοι τοιχῷ τῷ φυλλινῷ· ἐγγυθὶ δ' αὐτοῖν
 Κεῖτο τὰ ταιν χεῖροιν ἀθλήματα, τοὶ καλάθισκοι,
 Τοὶ καλάμοι, τῶγκιστρα, τὰ φυκιοέντα τε λῆδα,
 Οἰσμῆαι, κυρτοὶ, καὶ ἐκ σχοινῶν λαβυρινθοί,
 Μῆρινθοί, κῶας τε, γέρων δ' ἐπ' ἐρεῖσμασι λεμβὸς.
 Νεῖθεν τὰς κεφαλὰς φορμὸς βραχὺς, εἵματα, πῆλοι.
 Οὗτος ταῖς ἄλιευσιν ὁ πᾶς πόνος οὗτος ὁ πλούτος.
 Οὐδεὶς δ' οὐ χυτράν εἰχ', οὐ κυνὰ πάντα περισσά,
 Παντ' ἔδοκει τήνας ἀγρὰς· πενία σφιν ἔταιρα.
 Οὐδεὶς δ' ἐν μέσσῳ γείτων, πάντα δὲ παρ' αὐτὴν
 Θλιβομένην καλυβάν τρυφερόν προσεναχέεε θαλάσσαν.
 Οὐπὼ τὸν μέσατον δρόμον ἀνυέν ἄρμα σελάνας,
 Τοὺς δ' ἄλιεις ἡγείρε φίλος πόνος· ἐκ βλεφάρων δὲ
 Ὕπνον ἀπώσαμενοι σφετεραῖς φρεσὶν ἤρθεον ὦδαν.

10

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Α. Ψευδόνται φιλε πάντες ὅσοι τὰς νυκτὰς ἐφασκόν

Τῷ θέρεος μινυθεῖν, ὅτε ταμὰτα μακρὰ φέρει Ζεὺς·
 Ἡδὴ μυρὶ' εἰσίδον ὀνειράτα, κούδεπῳ ἄως.
 Μὴ λαθομένη; τί το χρέμα; χρόνον δ' αἱ νυκτεὶς ἔχοντι.

Β. Ασφαλίῳν, μεμψή το καλὸν θέρους· οὐ γὰρ ὁ καιρὸς
 Ἀστοματῶς παρεῖδα τὸν ἕον δρόμον· ἀλλὰ τὸν ὕπνον.

But cares, Asphalion, in a busy throng,
Break on your rest, and make the night seem long.

A. Say, hast thou genius to interpret right
My dream? I've had a jolly one to-night.
Thou shalt go halves, and more thou canst not wish;
We'll share the vision as we share our fish:
I know thee shrewd, expert of dreams to spell;
He's the best judge who can conjecture well.
We've leisure time, which can't be better spent,
By wretched carles in wave-wash'd cabin pent,
And lodg'd on leaves; yet why should we repine,
While living lights in Prytaneum shine?

B. To thy fast friend each circumstance recite,
And let me hear this vision of the night.

A. Last evening, weary with the toils of day,
Lull'd in the lap of rest secure I lay;
Full late we supp'd, and sparingly we ate;
No danger of a surfeit from our meat.
Methought I sat upon a shelfy steep,
And watch'd the fish that gambol'd in the deep;
Suspended by my rod, I gently shook
The bait fallacious, which a huge one took;
(Sleeping, we image what awake we wish;
Dogs dream of bones, and fishermen of fish.)
Bent was my rod, and from his gills the blood
With crimson stream distain'd the silver flood.
I stretch'd my arm out, lest the line should break;
The fish so vigorous, and my hook so weak!
Anxious I gazed; he struggled to be gone;
"You're wounded—I'll be with you, friend, anon—"
"Still do you teaze me?" for he plagued me sore;
At last, quite spent, I drew him safe on shore,
Then grasp'd him with my hand, for surer hold,
A noble prize, a fish of solid gold!
But fears suspicious in my bosom throng'd,
Lest to the god of ocean he belong'd;

Α φροντίς κοπτοῖσα, μακρὰν τὰν νύκτα ποιεῖ τιν.

Α. Ἀρ' ἐμαθες κρινεῖν ποτ' ἐνυπνία; χρηστὰ γὰρ εἶδον.
 Οὐ σε δεῶ τωμῶ φαντασματος ἤμεν ἀμοιβόν·
 Ὡς καὶ τὰν ἀγρὰν, τῶν νειράτα πάντα μερίζεν.
 Οὐ γὰρ νικᾷ κατὰ τὸν νόον· οὗτος ἀριστός
 Ἔστιν ονειροκρίτας, ὁ διδασκαλὸς ἐστὶ παρ' ᾧ νοῦς.
 Ἀλλῶς καὶ σχολῇ ἐστὶ· τί γὰρ ποιεῖν ἂν ἔχοι τις
 Κείμενος ἐν φυλλοῖς ποτὶ κύματι, μὴδὲ καθευδὼν
 Ἀσμένος ἐν ῥάμνῳ; τὸ δὲ λυχνιον ἐν πρυτανείῳ.
 Φαντὶ γὰρ αἰὲν ἀγρὰν τοδ' ἔχειν. Β. Λεγε μοι ποτὲ νύκτος
 Ὄψιν, πάντα τῶν δὲ λεγῶν μὴνυσον ἑταίρῳ.

Α. Δειλινὸν ὥς κατεδάρθον ἐν ἐναλίοισι πονοῖσιν.
 Οὐκ ἦν μὰν πολυσίτος· (ἐπεὶ δειπνεύντες ἐν ᾠρᾷ,
 Εἰ μεμνη, τὰς γαστρος ἐφειδομένθ') εἶδον ἐμαυτὸν
 Ἐν πέτρᾳ μεμαῶτα· καθέζομενος δὲ δοκεῖον
 Ἰχθύας, ἐκ καλάμων δὲ πλανὸν κατεσσεῖον ἐδῶδαν.
 Καὶ τὶς τῶν τραφένων ὠρεξάτο· καὶ γὰρ ἐν ὑπνοῖς
 Πᾶσα κύων ἀστὼς μαντεύεται· ἰχθύα κηγῶν.
 Χῶ μὲν τωγκιστρῷ ποτεφύετο, καὶ ῥέεν αἷμα·
 Τὸν καλάμον δ' ὑπὸ τοῦ κινήματος ἀγκυλὸν εἶχον.
 Τῷ χεῖρε τεινομένος, περὶ κνωδάλον εὖρον ἀγῶνα,
 Πῶς μὲν ἔλω μέγαν ἰχθύν ἀφαιροτέροισι σιδαροῖς.
 Εἰθ' ὑπομιμνασκῶν τῷ τραυματός, ἀρ' ἐμὲ νυξεῖς;
 Καὶ νύξῃ χαλεπῶς· καὶ οὐ φευγόντος ἐτείνα.
 Ἦνυσ' ἰδὼν τὸν ἀέθλον· ἀνηλκύσα χρυσεὸν ἰχθύν
 Πάντα τῷ χρυσῷ πεπυκασμένον· εἶχε δὲ δεῖμα
 Μὴ τί Ποσειδάωνι πέλοι πεφίλαμενος ἰχθύς.

Or, haply wandering in the azure main,
 Some favourite fish of Amphitrite's train.
 My prize I loosed, and strictest caution took,
 For fear some gold might stick about the hook;
 Then safe secured him, and devoutly swore
 Never to venture on the ocean more;
 But live on land as happy as a king.
 At this I waked: what think you of the thing?
 Speak free, for know I am extremely loth,
 And greatly fear to violate my oath.

B. Fear not, old friend; you took no oath, for why?
 You took no fish — your vision's all a lie.
 Go search the shoals, not sleeping, but awake,
 Hunger will soon discover your mistake:
 Catch real fish; you need not sure be told
 Those fools must starve who only dream of gold.

CYCLOPS AND THE SEA-NYMPH.

15. No remedy the power of love subdues;
 No medicine, dearest Nicias, but the muse:
 This plain prescription gratifies the mind
 With sweet complacence — but how hard to find!
 This well you know, who first in physick shine,
 And are the loved familiar of the nine.

Thus the famed Cyclops, Polypheme, when young,
 Calm'd his fond passion with the power of song;
 When blooming years imbibed the soft desire,
 And Galatea kindled amorous fire.
 He gave no wreaths of roses to the fair,
 Nor apples, nor sweet parsley for her hair:
 Love did the tenor of his mind control,
 And took the whole possession of his soul.
 His flocks untended oft refused to feed,
 And for the fold forsook the grassy mead;
 While on the sedgy shore he lay reclined,
 And soothed with song the anguish of his mind.

Η ταχα τας γλαυκας κειμηλιον Αμφιτρίτης.
 Ηρεμα δ' αυτον εγω εκ τωγκιστρω απελυσα,
 Μη ποτε τω στοματος τ' αγκιστρια χρυσον εχοιεν.
 Και τον μεν πειστηρσι κατηγον επ' ηπειροιο.
 Ωμοσα δ' ουκετι λοιπον υπερ πελαγους ποδα θειναι,
 Αλλα μενειν επι γας, και τω χρυσω βασιλευειν.
 Ταυτα με καξηγειρε. Τυ δ' ω ξενε λοιπον ερειδε
 Ταν γνωμαν· ὄρκον γαρ εγω τον επωμοσα ταρβω.

60

Β. Και συ γε μη τρεσσης· ουκ ωμοσας· ουδε γαρ ιχθυν
 Χρυσεον ειδες η εὔρες· ισαι δε ψευδεσιν οφεις.
 Ει δ' ὑπαρ, ου κνωσσων τυ τα χωρια ταυτα ματευσεις,
 Ελπις των ὑπνων ζατει τον σαρκινον ιχθυν
 Μη συ θανης λιμῳ καιτοι χρυσοισιν ονειροις.

15. Ουδεν ποττον ερωτα πεφυκει φαρμακον αλλο,
 Νικια, ουτ' εγχριστον, εμιν δοκει, ουτ' επιπαστον,
 Η ται Πιεριδες· κουφον δε τι τουτο και ἄδῃ
 Γινετ' επ' ανθρωποις· εὔρην δ' ου ρᾶδιον εστι.
 Γινωσκεν δ' οιμαι τυ καλως, ιατρον εοντα,
 Και ταις εννεα δη πεφιλαμενον εξοχα μοισαις.
 Ούτω γουν ραῖστα διαγ' ὁ Κυκλωψ ὁ παρ' ἡμιν,
 Ὠρεχαιος Πολυφαμος, ὁκ' ηρατο τας Γαλατειας.
 Αρτι γενειασδων περι το στομα τως κροταφως τε·
 Ηρατο δ' ου τι ῥοδοις, ου μαλοις, ουδε κικινοις,
 Αλλ' ολοαις μανιαις· ἀγειτο δε παντα παρεργα.
 Πολλακι ται οἷες ποτι τ' αυλιον αυται απηνθον·
 Χλωρας εκ βοτανας· ὁ δε ταν Γαλατειαν αειδων,
 Αυτω επ' αἶονος κατετακετο φυκιοεσσας

10

From morn to night he pined, for love's keen dart
Had pierced the deep recesses of his heart:
Yet, yet a cure he found; for on a steep,
Rough, pointed rock, that overlook'd the deep,
And with brown horror high impending hung,
The giant monster sat, and thus he sung:—

“Fair nymph! why will you thus my passion slight?
Softer than lambs you seem, than curds more white,
Wanton as calves before the udder'd kine,
Harsh as the unripe fruitage of the vine.
You come when pleasing sleep has closed mine eye,
And like a vision with my slumbers fly,
Swift as before the wolf the lambkin bounds,
Panting and trembling, o'er the furrow'd grounds.
Then first I loved, and thence I date my flame,
When here to gather hyacinths you came;
My mother brought you — 'twas a fatal day;
And I, alas! unwary, led the way.
E'er since, my tortured mind has known no rest;
Peace is become a stranger to my breast;
Yet you nor pity nor relieve my pain —
Yes, yes, I know the cause of your disdain;
For, stretch'd from ear to ear with shagged grace,
My single brow adds horror to my face;
My single eye enormous lids enclose,
And o'er my blubber'd lips projects my nose.
Yet, homely as I am, large flocks I keep,
And drain the udders of a thousand sheep;
My pails with milk, my shelves with cheese they fill,
In summer scorching, and in winter chill.
The vocal pipe I tune with pleasing glee;
No other Cyclops can compare with me:
Your charms I sing, sweet apple of delight!
Myself and you I sing the livelong night.
For you ten fawns, with collars deck'd, I feed,
And four young bears for your diversion breed:
Come live with me; all these you may command,
And change your azure ocean for the land.

Εξ αους, εχθιστον εχων υποκαρδιον ελκος,
 Κυπριος εκ μεγαλας, το οί ηπατι παξε βελεμνον.
 Αλλα το φαρμακον εύρε· καθεζομενος δ' επι πετρας
 Τψηλας, ες ποντον όρων, αιειδε τοιαυτα·
 Ω λευκα Γαλατεια, τι τον φιλεοντ' αποβαλλη;
 Λευκοτερα πακτας ποτιδειν, άπαλωτερα δ' αργος,
 Μοσχω γαυροτερα, φιαρωτερα ομφακος ωμας.
 Φοιτης δ' αυθ' ούτως όκκα γλυκυς ύπνος εχη με,
 Οιχη δ' ευθυς ιοισα, όκκα γλυκυς ύπνος ανη με.
 Φευγεις δ' ώσπερ οίς πολιον λυκον αθησασα.
 Ηρασθην μεν εγωγε κορα τευ, άνικα πρρατον
 Ηνθες εμα συν ματρι, θελοισ' ύακινθινα φυλλα
 Εξ ορεος δρεψασθαι· εγω δ' όδον ήγεμονευον.
 Παυσασθαι δ' εσιδων τυ και ύστερον ουδετι πω νυν
 Εκ τηνω δυναμαι, τιν δ' ου μελει ου μα Δί' ουδεν.
 Γινωσκω χαριεσσα κορα τινος ούνεκα φυγεις
 Ούνεκα μοι λασια μεν οφρυς επι παντι μετωπω
 Εξ ωτος τεταται ποτι θωτερον ως, μια μακρα.
 Είς δ' οφθαλμος επεστι· πλατεια δε ρίς επι χειλει.
 Αλλ' αυτος τοιουτος εων, βοτα χιλια βροσκω,
 Κήκ τουτων το κρατιστον αμελγομενον γαλα πινω·
 Τυρος δ' ου λειπει μ', ουτ' εν θερει, ουτ' εν οπωρη,
 Ου χειμωνος ακρω· ταρσοι δ' ύπεραχθεις αιει.
 Συρισθεν δ' ώς ουτις επισταμαι ώδε Κυκλωπίων,
 Τιν, το φιλον γλυκυ μαλον, άμα κήμαυτον αιιδων,
 Πολλακι νυκτος αωρι· τρεφω δε τοι ένδεκα νεβρως
 Πασας μαννοφορως, και σκυμνως τεσσαρας αρχτων.
 Αλλ' αφικευ τυ ποτ' αμμε, και έξεις ουδεν ελασσον·
 Ταν γλαυκαν δε θαλασσαν εα ποτι χερσον ορεχθειν.

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More pleasing slumbers will my cave bestow ;
There spiry cypress and green laurels grow ;
There round my trees the sable ivy twines,
And grapes, as sweet as honey, load my vines :
From grove-crown'd Ætna, robed in purest snow,
Cool springs roll nectar to the swains below.
Say, who would quit such peaceful scenes as these,
For blustering billows and tempestuous seas ?
Though my rough form's no object of desire,
My oaks supply me with abundant fire ;
My hearth unceasing blazes — though I swear
By this one eye, to me for ever dear,
Well might that fire to warm my breast suffice,
That kindled at the lightning of your eyes.
Had I, like fish, with fins and gills been made,
Then might I in your element have play'd,
With ease have dived beneath your azure tide,
And kiss'd your hand though you your lips denied ;
Brought lillies fair, or poppies red that grow
In summer's solstice, or in winter's snow.
These flowers I could not both together bear,
That bloom'd in different seasons of the year.
Well, I'm resolved, fair nymph, I'll learn to dive,
If e'er a sailor at this port arrive ;
Then shall I surely by experience know
What pleasures charm you in the depths below.
Emerge, O Galatea ! from the sea,
And here forget your native home like me.
O would you feed my flock and milk my ewes,
And ere you press my cheese, the runnet sharp infuse.—
My mother is my only foe, I fear ;
She never whispers soft things in your ear,
Altho' she knows my grief, and every day
Sees how I languish, pine, and waste away.
I, to alarm her, will aloud complain,
And more disorders than I suffer feign ;
Say my head aches, sharp pains my limbs oppress,
That she may feel and pity my distress.
Ah Cyclops, Cyclops ! where's your reason fled ?
If with the leafy spray your lambs you fed,

Ἄδιον ἐν τῶντρῳ παρ' ἐμιν ταν νυχτα διαΐεις·
 Ἐντι δαφναι τήνει, ἐντι ῥαδιναι κυπαρισσοι,
 Ἐντι μελας κισσος, ἐντ' ἀμπελος ἅ γλυκυκαρπος·
 Ἐντι ψυχρον ὕδωρ, το μοι ἅ πολυδενδρεος Αἰτνα
 Λευκας ἐκ χιονος, ποτον ἀμβροσιον, προΐητι.
 Τίς κεν τῶνδε θαλασσαν εἶχειν ἡ κυμαθ' ἔλοιτο;
 Αἱ δὲ τοι αὐτος ἐγὼ δοκεῶ λασιωτερος ἡμες,
 Ἐντι δρυος ξυλα μοι, καὶ ὑπο σποδῶ ἀκαματον πυρ·
 Καιομενος δ' ὑπο τευ καὶ ταν ψυχαν ἀνεχοιμαν,
 Καὶ τον ἐν' ὀφθαλμον, τῷ μοι γλυκερωτερον οὐδεν.
 Ω μοι ὅτ' οὐκ ἐτεκεν μ' ἅ ματηρ βραγχί' ἐχοντα,
 Ὡς κατέδυν ποτι τιν, καὶ ταν χερα τευ ἐφίλασα,
 Αἱ μὴ το στομα λῆς· ἐφερον δὲ τοι ἡ κρινα λευκα,
 Ἡ μακῶν' ἀπαλαν, ἐρυθρα πλαταγωνί' ἐχοισαν·
 Ἀλλὰ τα μὲν θερεος, τα δὲ γίνεται ἐν χειμῶνι·
 Ὡστ' οὐκ ἀν τοι ταῦτα φερεῖν ἅμα παντ' ἐδυνασθην.
 Νυν μαν ὦ χοριον, νυν αὐτοθι νειν γέ μαθευμαι,
 Αἶκα τίς συν ναϊ πλεων ξενος ὥδ' ἀφικηται,
 Ὡς κεν ἰδῶ τι ποθ' ἄδῳ κατοικεῖν τον βυθον υμμιν.
 Ἐξενθοῖς, Γαλατεῖα, καὶ ἐξενθοῖσα λαθοῖο,
 Ὡσπερ ἐγὼ νυν ὥδε καθημενος, οἰκαδ' ἀπενθειν.
 Ποιμαίνειν δ' ἐθελοῖς συν ἐμιν ἅμα, καὶ γαλ' ἀμελγεῖν,
 Καὶ τυρον παῖσαι, ταμῖσον δριμείαν ἐνεῖσα.
 Ἄ ματηρ ἀδικεῖ με μονα, καὶ μεμφομαι αὐτά.
 Οὐδεν πα ποχ' ὅλως ποτι τιν φίλον εἶπεν ὑπὲρ μευ,
 Καὶ ταυτ', ἅμαρ ἐπ' ἅμαρ ὄρευστα με λεπτον εόντα.
 Φάσω ταν κεφαλαν καὶ τῷ ποδας ἀμφοτέρως μευ
 Σφυσδεῖν, ὥς ἀνιάθῃ, ἐπεὶ κήγων ἀνιωμαι.
 Ω Κυκλωψ, Κυκλωψ, πα τας φρενας ἐκπεποτασαι;

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Or ev'n wove baskets, you would seem more wise ;
 Milk the first cow, pursue not her that flies ;
 You'll soon, since Galatea proves unkind,
 A sweeter, fairer Galatea find.

ODE.

16. More happy than the gods is he
 Who, soft reclining, sits by thee ;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly dimpled smiles.
 This, this, alas ! alarm'd my breast,
 And robb'd me of my golden rest :
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.
 With subtle flames my bosom glows,
 Quick through each vein the poison flows
 Dark dimming mists my eyes surround,
 My ears with hollow murmurs sound.
 My limbs with dewy chillness freeze,
 On my whole frame pale tremblings seize
 And losing colour, sense, and breath,
 I seem quite languishing to death.

ANDROMACHE DISSUADING HECTOR FROM BATTLE.

17. Too daring prince ! ah, whither dost thou run ?
 Ah ! too neglectful of thy wife and son ;
 And thinks't thou not how wretched we shall be,
 A widow I, a helpless orphan he ?
 For sure such courage length of life denies,
 And thou must fall thy virtue's sacrifice.
 Greece in her single heroes strove in vain,
 Now hosts oppose thee, and thou must be slain.
 O grant me, gods ! ere Hector meets his doom,
 All I can ask of heaven, an early tomb !

Αἰκ' ἐνθ' ὧν ταλαρῶς τε πλεκοῖς, καὶ θαλλὸν ἀμασᾶς
 Τοῖς ἀρνεοσσι φεροῖς, ταχὰ κεν πολὺ μαλλὸν ἔχοις νοῦν.
 Ταν παραιοῖσαν ἀμελγέ· τι τὸν φευγόντα διωκεῖς;
 Εὐρησεῖς Γαλατεῖαν ἰσῶς καὶ καλλιον' ἄλλαν. Theocr.

ÆOLIC.

16. Φαίνεται μοι κηνὸς ἴσος θεοῖσιν
 Ἐμμέν' ὦνῃ, ὅστις ἐναντίος τοι
 Ἴσθάνει, καὶ πλασίον αἶδ' ὦνεν-
 -σας ὑπακούει.

Καὶ γελαιῖς δ' ἡμεροῖεν· το μοι μαν
 Καρδίαν ἐν στήθεσιν ἐπτοασεν.

Ὡς γὰρ εἶδ' ὅτε, βροχέως με ὦνας
 Οὐδὲν ἐθ' ἴκει.

Ἀλλὰ καμμέν' ἡλώσ' ἔαγε, ἀν' δὲ λεπτόν
 Αὐτικά χρω πυρ' ὑποδεδρομακέν·
 Οππατεσσιν δ' οὐδὲν ὀρημί, βομβεύς·
 ἐν δ' ἀκοαὶ μοι,

Καδδ' ἰδρῶς ψυχρὸς χεῖται, τρομὸς δὲ
 Πασαν ἀγρεῖ, χλωροτέρα δὲ ποῖας
 Ἐμμι· τεθνακὴν δ' ὀλιγὼν ἔπιδευσά
 Φαινομαὶ ἀπνους. Sappho.

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THE LANGUAGE OF HOMER.

17. Δαίμονι, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαιρεῖς
 Παιδὰ τε νηπιαχόν, καὶ ἐμ' ἀμμορόν, ἢ ταχὰ χηρῇ
 Σέυ εσομαι· ταχὰ γὰρ δὲ κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κερδίον εἴη
 Σέυ ἀφαιμαρτούσῃ χθονά δυμεναί· οὐ γὰρ ἐτ' ἀλλή

So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my grief to share,
No father's aid, no mother's tender care.
The fierce Achilles wrapt our walls in fire!
Laid Thebe waste, and slew my warlike sire.
His fate compassion in the victor bred,
Stern as he was, he yet revered the dead;
His radiant arms preserved from hostile spoil,
And laid him decent on the funeral pile;
Then raised a mountain where his bones were burn'd
The mountain nymphs the rural tomb adorn'd,
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell;
In one sad day beheld the gates of hell:
While the fat herds and snowy flocks they fed;
Amid their fields the hapless heroes bled!
My mother lived to bear the victor's bands,
The queen of Hypoplacia's sylvan lands:
Redeem'd too late, she scarce beheld again
Her pleasing empire, and her native plain,
When, ah! opprest by life-consuming woe,
She fell a victim to Diana's bow.

Yet, while my Hector still survives, I see
My father, mother, brethren, all, in thee:
Alas! my parents, brothers, kindred, all,
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share:
Oh prove a husband's and a father's care!
That quarter most the skilful Greeks annoy,
Where yon wild fig-tree joins the walls of Troy:
Thou from this tower defend th' important post;
There Agamemnon points his dreadful host.
That pass Tydides, Ajax, strive to gain,
And there the vengeful Spartan fires his train.
Thrice our bold foes the fierce attack have given,
Or led by hopes, or dictated from Heaven.

Ἐσται θαλπωρη, ἐπεὶ ἂν συγέ ποτμον ἐπισπῆς,
 Ἀλλ' ἀχέ· οὐδὲ μοι ἐστὶ πατὴρ καὶ ποτνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἄμουν ἀπεκτανε διὸς Ἀχιλλεύς,
 Ἐκ δὲ πολὺν περσεν Κιλικῶν εὐ ναιεταῶσαν,
 Θηβὴν ὑψιπύλον· κατὰ δ' ἔκτανεν Ἡτιῶνα,
 Οὐδὲ μιν ἐξενάριξε· σέβασσατο γὰρ τογὲ θυμῷ·
 Ἀλλ' ἀρὰ μιν κατέκχε συν ἐντεσὶ δαιδαλεοῖσιν,
 Ἡδ' ἐπὶ σῆμ' ἐχέεν· περὶ δὲ πτελεᾶς ἐφυτεύσαν
 Νυμφαὶ Ὀρυστιαδῆς, κούραι Διὸς αἰγιοχοῖο.
 Οἱ δὲ μοι ἑπτὰ κασιγνήτοι ἐσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰφκίον ἡματι αἶδος εἰσῶ·
 Πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς,
 Βουσὶν ἐπ' εἰλιποδέσσι καὶ ἀργεννῆς οἴεσσι.
 Μητέρα δ', ἥ βασιλεὺς ἐν Ὑποπλάκῳ ὕληεσση,
 Τὴν ἐπεὶ ἀρ' δευρ' ἠγαγ' ἄμ' ἀλλοῖσι κτεάτεσσιν
 Ἀψ' ὄγε τὴν ἀπελυσέ, λαβὼν ἀπερῆσι' ἀποῖνα·
 Πατρός δ' ἐν μεγάροισι, βαλ' Ἀρτεμῖς, ἰοχέαιρα.
 Ἐκτορ, ἀτὰρ σὺ μοι ἐσσι πατὴρ καὶ ποτνια μήτηρ,
 Ἡδὲ κασιγνήτος, σὺ δὲ μοι θαλερὸς παρακοίτης.
 Ἀλλ' ἀγε νῦν ἐλεαίρε, καὶ αὐτοῦ μίμν' ἐπὶ πυργῷ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χῆρην τε γυναῖκα·
 Λαὸν δὲ στήσον παρ' ἐρίνεον, ἐνθα μάλιστα
 Ἀμβάτος ἐστὶ πόλις, καὶ ἐπιδρόμον ἐπλετο τείχος·
 Τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπείρησανθ' οἱ ἀρίστοι,
 Ἀμφ' Αἰάντε δύω, καὶ ἀγακλύτον Ἰδομενέα,
 Ἡδ' ἀμφ' Ἀτρεΐδης, καὶ Τυδεὸς ἀλκιμὸν υἱόν.

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Let others in the field their arms employ,
But stay my Hector here, and guard his Troy.

18. But springing back, he stood before his horses and chariot.
He depending on his beauty.
From Erebus the cruel fury heard.
Dardanian Priam, in counsel equal to the gods.
To boast to vanquish me with mighty force.
With tears his eyes were filled.
The hunter wounded him, when springing from his den.
He fights assisted by the gods.
To the splendid walls of Troy.
Observing when the Grecians would rush from the ships.
He sent another arrow from the string.

19. This, thou knowest, I led, a bee, they would be, having
known, I sung, of a king, I have come, thou shalt see, he would
strike, now, I was able, I have received, I have seen, having
lost.

20. To whomsoever, of a hare, it has been decreed, of a
serpent, more, to-day, to take courage, this, I have assembled,
let them strike, I would love, with, a sea, he would enrich.

21. Being, he seemed, of myself, of muses, to words, we will
strike, thou strikest thyself, of death, they have been loved,
to place, an army, himself or herself, of these, them, holy, for
to them.

Ἡ ποῦ τις σφιν ἐνίσπε θεοπροπιῶν εὐ εἰδώς,
 Ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀναγεί.

THE IONIC PARAGOGUE OF ΦΙ AND ΦΙΝ.

18. Ἀλλ' ἀναχωρησας προσθ' ἵπποϊν καὶ ὀχεσφιν ἐστη.

—————'Ο δ' ἀγλαίηφι πέποιθας.

Ἐκλυεν ἐξ Ἐρεβουσφιν, ἀμειλιχὸν ἦτορ ἐχούσα.

Δαρδανίδης Πριαμὸς, θεοφιν μῆστωρ ἀταλάντος.

Εὐχέσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφι.

—Τῷ δὲ οἱ ὄσσε, δακρυοφιν πλησθῆν.

—Τὸν τ' ἐξ εὐνήφι θορόντα, θηρητῆρ ἐτυχσε βαλὼν.

—————Ἐκ θεοφιν πολέμιζει.

—————Κατὰ Ἴλιοφιν κλυτὰ τεῖχεα.

Δεγμένος ὅποτε ναυφιν ἀφορμηθεῖεν Ἀχαιοί.

Ἄλλον οἶστον ἀπο νευρηφιν ἰάλλεν. Hom.

COMMON GREEK TO BE RENDERED INTO ATTIC.

19. Οὗτος, οἶδας, ἡγὼν, μελισσα, εἰσαν, εἰδηκῶς, ἐψαλα,
 βασιλεὸς, ἡλυθα, ὄψῃ, τυψαί, νυν, ἐδυναμην, λελήφα, ὥρακα,
 ὠλως.

20. Ωίτινι, λαγῶου, μεμαρται, ὀφιος, πλειων, σημερον,
 θαρσεῖν, τούτον, ἡγερεκα, τυψατώσαν, φιλοιμι, συν, θαλασσα,
 πλουτοί.

COMMON GREEK TO BE RENDERED INTO IONIC.

21. Οὔσα, ἐδοκεῖ, ἐμαυτοῦ, μουσῶν, λογοῖς, τυπούμεν, τυπ-
 τῇ, θανάτου, πεφιληνται, θείναι, στρατίαν, αὐτον-αὐτήν, του-
 τῶν, σφας, ἱερός, ἕνεκα, σφισί.

22. Of thee, a brother, a contest, a wonder, self, easy, truth,
of a king, how, they were struck, they would strike themselves,
they have been struck.

23. Fame, to whistle, he, I came, to be, they say, twenty,
greatness, heaven, to strike, sweet, to, thou shalt receive, flesh,
a shepherd, thine.

24. Of nymphs, having sat down, I, to words, laughing, they
toil, of youth, muses, a song, they laugh, when, foremost,
where, being, we have died, I will go, of me, moon.

CHAP. LII.

PRIAM BEGGING THE BODY OF HECTOR FROM ACHILLES.

1. **A**H think, thou favour'd of the powers divine!
Think of thy father's age, and pity mine!
In me, that father's reverend image trace,
Those silver hairs, that venerable face;
His trembling limbs, his helpless person, see!
In all my equal, but in misery!
Yet now, perhaps, some turn of human fate
Expels him helpless from his peaceful state;
Think, from some powerful foe thou see'st him fly,
And beg protection with a feeble cry.

22. Σου, αδελφος, αθλος, θαυμα, αυτος, ραδιος, αληθειαν, βασιλεος, πως, ετυπτοντο, τυπτοινοτο, τετυμμενοι εισι.

COMMON GREEK TO BE RENDERED INTO DORIC.

23. Φημη, συριζειν, εκεινος, ηλθον, ειναι, φασι, εικοσι, μεγαθος, ουρανος, τυπτειν, ηδυ, προς, συ ληψη, κρεας, ποιμην, σον.

24. Νυμφων, καθισας, εγω, επεσι, γελωσα, μοχθιζουσι ηθης, μουσαι, ωδη, γελωσι, ποτε, πρωτιστος, πη, οντα, τεθνηκαμεν, βησομαι, εμου, σεληνη.

CHAP. LII.

HEXAMETER VERSE REDUCED TO PROSAIC ORDER, TO BE RETURNED INTO METRE.

1. ΜΝΗΣΑΙ σειο πατρος, Αχιλλευ επιεικελ' θεοις,
 Τηλικου, ὥσπερ εγων, επι ολω ουδα γηραος.
 Και που μεν περιναιεται κεινον αμφις εοντες
 Τειρουσ', ουδε εστιν τις, αμυναι λοιγον και αρην
 Αλλ' κεινος γε ητοι, ακουων, σεθεν ζωντος
 Εν θυμω χαιρει, τ' ελπεται επι παντα τ' ηματα
 Φιλον οψεσθαι υιον, μολοντα απο Τροιηθε.

Yet still one comfort in his soul may rise ;
 He hears his son still lives to glad his eyes ;
 And, hearing, still may hope a better day
 May send him thee, to chase that foe away.
 No comfort to my griefs, no hopes, remain :
 The best, the bravest, of my sons is slain !
 Yet what a race ! ere Greece to Ilion came,
 The pledge of many a loved and loving dame !
 Nineteen one mother bore — Dead, all are dead !
 How oft, alas ! has wretched Priam bled !
 Still one was left, their loss to recompense ;
 His father's hope, his country's last defence.
 Him too, thy rage has slain ! beneath thy steel,
 Unhappy, in his country's cause he fell !

For him, through hostile camps I bend my way,
 For him, thus prostrate at thy feet I lay ;
 Large gifts proportion'd to thy wrath I bear ;
 O hear the wretched and the gods revere !

Think of thy father and this face behold !
 See him in me, as helpless and as old !
 Though not so wretched, there he yields to me,
 The first of men in sovereign misery !
 Thus forced to kneel, thus groveling to embrace
 The scourge and ruin of my realm and race ;
 Suppliant my children's murderer to implore,
 And kiss those hands yet reeking with their gore.

THE HONEY-STEALER.

2. As Cupid, the sliest young wanton alive,
 Of its hoard of sweet honey was robbing a hive,
 The sentinel bee buzz'd with anger and grief,
 And darted his sting in the hand of the thief.
 He sobb'd, blew his fingers, stamp'd hard on the ground,
 And, leaping in anguish, show'd Venus the wound ;
 Then began in a sorrowful tone to complain,
 That an insect so little should cause so great pain.

Αὐτὰρ παναποτμός εἰμι, ἐπεὶ ἀρίστους υἱὰς τέκον
 Ἐν εὐρείῃ Τροίῃ, δ' οὐτίνα τῶν λελείφθαι φημι.
 Ἦσαν μοι πεντήκοντα, ὅτ' υἱὲς Ἀχαιῶν ἠλυθόν·
 Ἐννεακαίδεκα μοι μὲν ἦσαν, ἐκ ἱῆς νηδύος,
 Τους δ' ἄλλους γυναῖκες ἐτίκτον μοι ἐνὶ μεγάροισι.
 Τῶν μὲν Ἀρῆς θούρος ὑπὸ ἐλυσεν πολλῶν γούνατ'·
 Ὅς δὲ οἶός μοι ἦν, δὲ εἰδυτο ἀστυ καὶ αὐτούς,
 Τὸν σὺ κτείνας πρῶην, ἀμυνομένον πατρὸς περὶ,
 Ἐκτορὰ· εἶνεχ' τοῦ νῦν ἱκανεὶ Ἀχαιῶν νῆας,
 Παρὰ σείο λυσομένος, φέρω δ' ἀπερῆσι' ἀποῖνα.
 Ἀλλ' ἔθους αἰδεῖο, αὐτὸν τ' ἐλεῆσον, Ἀχιλεῦ,
 Σοὺ μνησαμένος πατρός· ἐγὼ δ' ἐλεεινότερος περ,
 Ἐτλην δ', οἷ' τις οὐπὼ ἄλλος ἐπιχθόνιος βροτός,
 Ὁρεγέσθαι στομα ποτὶ χεῖρ' παιδοφονοῖο ἀνδρός.

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DORIC.

2. Τὸν Ἐρώτα ποτ' κλέπταν κακὰ μελίσσα κεντάσε,
 Σὺλεψμένον κηρίον ἐκ σιμβλῶν· ἀκρὰ δὲ χερῶν
 Δακτυλὰ ὑπενεύξεν πανθ'· ὁ δ' ἀλγέε, καὶ ἐφύσση χεῖρ'
 Καὶ ἐπάταξε τὰν γὰν, καὶ ἄλατο· τὰδ' Ἀφροδίτῃ
 Τὰν ὀδυνὰν δειξεν, καὶ μεμφετο ὅττιγε τυτθὸν
 Θῆριον μελίσσα ἐντι, καὶ ἄλικά ποιεὶ τραυμάτα.

Venus, smiling her son in such taking to see,
 Said, "Cupid, you put me in mind of a bee;
 You're just such a busy, diminutive thing,
 Yet you make woeful wounds with a desperate sting."

BATTLE.

3. Forth from the portals rush th' intrepid pair,
 Opposed their breasts, and stood themselves the war.
 So two wild boars spring furious from their den,
 Roused with the cries of dogs and voice of men;
 On every side the crackling trees they tear,
 And root the shrubs and lay the forest bare;
 They gnash their tusks, with fire their eye-balls roll,
 Till some wide wound lets out their mighty soul.
 Around their heads the whistling javelins sung,
 With sounding strokes their brazen targets rung;
 Fierce was the fight, while yet the Grecian powers
 Maintain'd the walls, and mann'd the lofty towers:
 To save their fleet, their last efforts they try,
 And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings
 The dreary winter on his frozen wings;
 Beneath the low hung clouds the sheets of snow
 Descend, and whiten all the fields below;
 So fast the darts on either army pour,
 So down the rampires rolls the rocky shower;
 Heavy and thick resound the batter'd shields,
 And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,
 False to himself, against himself he strives;
 For he that harbours evil in his mind,
 Will from his evil thoughts but evil find;

Γελασασα χα ματηρ, τυ δ' ουκ εσσι ισος μελισσαις ;
 Χώ τυτθος εης μεν, δε ποιεις τα τραυματα ἄλικά ;

3. Εκ δε τω αἷξαντε, μαχεσθην προσθε πυλων,
 Εοικοτε συεσσιν αγροτεροισι, τω τ' εν ορεσσιν
 Δεχαται ιοντα κολοσυρτον κυνων ηδε ανδρων,
 Δοχμα τ' αἷσσοντε ὑλην αγνυτον σφισιν περι,
 Εκταμνοντες πρυμνην, ὑπαι δε τε κομπος οδοντων
 Γιγνεται, εισοκε τις τε ἔληται εκ θυμον βαλων.
 Ὡς χαλκος φαιινος κομπει επι στηθεσφι των,
 Βαλλομενων αντην· γαρ εμαχοντο μαλα κρατερωσ,
 Πεποιθοτες λαοισιν καθυπερθε, ηδη βιηφιν.
 Οἱ δ' αρα χερμαδιοισιν απο εὔδητων πυργων
 Βαλλον, σφων τ' αυτων αμυνομενοι, και κλισιαων,
 Ωκυπορων νηων τ'· νιφαδες δ' ὡς εραζε πιπτον,
 Ας τ' ανεμος ζαης, δονησας σκιοεντα νεφεα,
 Κατεχευεν ταρφειας επι πουλυβοτειρη· χθονι·
 Ως βελε' ερρεον εκ των χειρων, ημεν Αχαιων,
 Ηδη και εκ Τρωων· αμφ' κορυθες δ' αὔτευν αυον,
 Βαλλομεναι μυλακεσσι, ασπιδες και ομφαλοσσαι.

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4. Ανηρ τευχων κακα αλλω τευχει κακα οἱ αυτω
 Ἦ δε βουλη κακη κακιστη τω βουλευσαντι.

And, lo ! the eye of Jove, that all things knows,
Can, when he will, the heart of man disclose ;
Open the guilty bosom all within,
And, trace the infant thoughts of future sin.

O ! when I hear the upright man complain,
And, by his injuries, the judge arraign,
If to be wicked is to find success,
I cry, and to be just to meet distress ;
May I nor mine the righteous path pursue,
But interest only ever keep in view :
But, by reflection better taught, I find
We see the present, to the future blind.
Trust to the will of Jove and wait the end,
And good shall always your good acts attend.

These doctrines, Perses, treasure in thy heart,
And never from the paths of justice part ;
Never by brutal violence be sway'd ;
But be the will of Jove in these obey'd.

In these the brute creation men exceed ;
They, void of reason, by each other bleed ;
While man by justice should be kept in awe,
Justice, of nature well ordain'd the law.
Who right espouses through a righteous love,
Shall meet the bounty of the hands of Jove :
But he that will not be by laws confined,
Whom not the sacrament of oaths can bind,
Who, with a willing soul, can justice leave,
A wound immortal shall that man receive ;
His house's honour daily shall decline :
Fair flourish shall the just from line to line.

O Perses, foolish Perses, bow thine ear
To the good counsels of a soul sincere.
To wickedness the road is quickly found,
Short is the way and on an easy ground.
The paths of virtue must be reach'd by toil,
Arduous and long, and on a rugged soil,
Thorny the gate, but when the top you gain,
Fair is the future, and the prospect plain.

Οφθαλμος Διος ἰδὼν πάντα καὶ νοήσας πάντα,
 Καὶ νῦν ἐπιδερκεται ταῶ' αἰκ' ἐθέλησ'· οὐδὲ ἐλήθει
 Οἶην δὲ καὶ τὴν δὲ δίκην ἐεργεῖ πολὺς ἐντός.
 Νῦν δὲ ἐγὼ αὐτὸς μὴτ' δίκαιος ἐν ἀνθρώποισι
 Εἶην, μὴτ' υἱὸς ἐμὸς· ἐπεὶ κακὸν δίκαιον ἀνδρὰ
 Ἐμμεναι, εἰ γὰρ ἀδικώτερος ἔξει μείζω δίκην·
 Ἀλλὰ οὐπὼ ταγ' ἐόλπα τερπικεραυνὸν Δία τελεῖν.
 Ω Περσῇ, δὲ σὺ βαλλέο ταῦτα μετὰ σῆσι φρεσὶ,
 Καὶ ἐπακουέ δίκης νῦν, ἐπιλήθεο βίης δ' παμπαν·
 Κρονίων γὰρ διέταξε τὸν δὲ νόμον ἀνθρώποισι,
 Θῆρσι μὲν καὶ ἰχθύσι καὶ πετεεινοῖς οἰωνοῖς
 Ἀλλήλους ἐσθῆν ἐπεὶ δίκη οὐ ἐστὶν ἐπ' αὐτοῖς·
 Ἀνθρώποισι δ' δίκην ἐδῶκε, ἥ ἀρίστη πολλὸν
 Γίνεται· γὰρ εἰ τις κ' ἐθέλῃ ἀγορεύειν τὰ δίκαι'
 Γίνωσκων, Ζεὺς εὐρυοπα δίδοι ὀλβόν τῳ μὲν τ'·
 Ὃς δὲ κε ἔκων μαρτυριῇσιν ὁμοσσας ἐπιόρκον
 Ψευσεται, ἐν βλαψᾷ δὲ δίκην, ἀασθὴ νηκεστον·
 Τοῦ δὲ τ' γενεῇ ἀμαυροτέρῃ λελείπται μετοπισθεν.
 Ἄνδρος δ' εὐορκου ἀμείνων γενεῇ μετοπισθεν.

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Νοέων ἐσθλὰ ἐρεῶ ἐγὼ σοὶ δ', Περσῇ, μέγα νηπιέ·
 Ἔστιν ἱλαδὸν καὶ ἐλεσθαὶ τὴν μεντοὶ κακοτήτα
 Ῥηϊδίως· μὲν ὀλιγὴ ὁδός, ναιεὶ μαλα δ' ἐγγυθί.
 Θεοὶ ἐθήκαν προπαροῖθεν τῆς δ' ἀρετῆς ἰδρωτὰ,
 Ἀθάνατοι, δὲ οἶμος μακρὸς καὶ ὀρθίος ἐπ' αὐτὴν,
 Καὶ τὸ πρῶτον τρηχὺς· ἐπὴν δ' ἰκῆαι εἰς ἀκρόν,
 Δηπείτα πέλει Ῥηϊδίη, περ εὖσθα χαλεπή.

Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well ;
 Wisely considering, to himself a friend,
 All for the present best, and for the end :
 Nor is that man without his share of praise,
 Who well the dictates of the wise obeys ;
 But he that is not wise himself, nor can
 Harken to wisdom, is a useless man.

THE SONG OF MENALCAS AND DAPHNIS.

5. *M.* Ye vales, ye streams, from source celestial sprung,
 If e'er Menalcas sweetly pip'd, or sung ;
 Feed well my lambs, and if my Daphnis need
 Your flowery herbage, let his heifers feed.

D. Fountains and herbs, rich pasturage, if e'er
 Sung Daphnis meet for nightingales to hear,
 Fatten my herds ; if to these meadows fair
 Menalcas drives, O feed his fleecy care.

M. When here my fair one comes, spring smiles around,
 Meads flourish, and the teats with milk abound,
 My lambs grow fat ; if she no longer stay,
 Parch'd are the meads, the shepherd pines away.

D. When Milo walks, the flower-enamour'd bees
 Work food nectareous, taller are the trees,
 The goats bear twins ; if she no longer stay,
 The herdsman withers, and the herds decay.

M. O goat, the husband of the white-hair'd flock !
 Drink at the shady fount by yonder rock ;
 'Tis there she lives ; and let young Milo know,
 Proteus fed sea-calves in the deep below.

D. Not Pelops' lands nor Cræsus' wealth excite
 My wish, nor speed to match the winds in flight ;
 But in yon cave to carol with my friend,
 And view the ocean while our flocks we tend.

M. To teats the drought, to birds the snare, the wind
 To trees, and toils are fatal to the hind ;

Οὗτος παναριστος μεν, ὅς νοήσει πάντα αὐτῷ,
 Φρασσάμενος τὰ κ' καὶ ἥσιν ἀμείνω ἐπειτα τέλος ἐς.
 Εσθλὸς δ' ἀκρίβους αὖ ὅς πιθεται εἰποντι εὖ.
 'Οσδε μὴθ' κε νοεῖ αὐτῷ μὴτ' ἀκουὼν ἄλλῳ
 Βαλλεται ἐν θυμῷ, ὅδ' αὖτ' ἀνὴρ ἀχρηστὸς.

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HEXAMETER AND PENTAMETER. DORIC.

5. M. Ποταμοὶ καὶ ἀγκυα, γένος θείον, αἱ τὶ Μενάλκας
 'Ο συρικτὰς προσφίλες πῇ ποχ' μέλος ἄσσε,
 Ἐκ τὰς ἀμνίδας ψυχὰς βοσκοῖτ'. ἣν δὲ ἐνθῇ ποκ'
 Δαφνὶς δαμαλὰς ἔχων, ἔχοι μὴδὲν ἐλασσον.

Δ. Βοτάναι καὶ κρῖναι, φυτὸν γλυκερόν, αἵ περ ὅμοιον,
 Δαφνὶς τοῖσιν ἀηδονίσιν μουσιστοῖ,

Παῖνετε τὸ βουκόλιον τοῦτο· κῆν τὶ Μενάλκας
 Ἀγαγοὶ τῇδ', χαίρων νέμοι πάντα ἀφθονά.

M. 'Εὰρ πάντα, νόμοι δὲ πάντα, γαλακτὸς δὲ πάντα
 Πληθουσὶν οὐβάτα, καὶ τρέφεται τὰ νεά,
 Ἐνθ' ἅ παις καλὰ ἐπινίσσεται· αἱ δ' ἂν ἀφερπῇ,
 Χῶ ξηρὸς ποιμᾶν, χαὶ βοτάναι τῆνοθι

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Δ. Ἐνθ' οἷς, ἐνθ' διδυματοχοὶ αἰγες, ἐνθα μελίσσαι
 Πληρουσὶν σμάνεα, καὶ ὑψιτερὰ δρυες·
 Ἐνθ' Μίλων ὁ καλὸς ποσὶν βαίνει αἱ δ' ἂν ἀφερπῇ,
 Χῶ βοσκῶν, τὰς βῶς, χαὶ βόες αὐοτεραί.

M. Ω τραγέ, ἀνερ τὰν λευκὰν αἶγαν, ὡ ὕλας βάθος
 Μυρίον, ὡ σίμαι ἐριφοὶ δευτ' ἐφ' ὕδαρ·
 Τῆνος γὰρ ἐν τῇνῳ· ὡ κολεῖθ', καὶ Μίλῳ λεγέ,
 'Ὡς Πρωτεύς, καὶ ὦν θεός, ἐνέμε φώκας.

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Δ. Μὴ γὰν Πελοπὸς μοι, μὴ τάλαντα χρυσεῖα μοι
 Εἶη ἔχειν, μὴδὲ θείειν προσθε ἀνεμῶν·
 Ἀλλ' ἔχων τυ ἀγκας, ἀσομαι ὑπὸ τὰ πέτρα τὰδ'
 Σύννομα μάλ' ἐσορῶν ἐς τὰν Σικελίαν ἄλα.

M. Χειμῶν φοβέρον μεν κακὸν δένδρεσι, αὐχμὸς, δ' ὕδασι,
 'Υσπλαγῆ δ' ὀρνίσιν, ἀγροτέροισι δὲ, λινά.

To man the virgin's scorn. O, father Jove!
 Thou too hast languish'd with the pains of love.

ORESTES TO HIS ATTENDANT.

6. O thou most loved of servants, strong the proofs
 Thou givest me of thy goodness, and firm faith :
 For, as the generous steed, e'en in old age,
 Of his high courage in the fierce alarm
 Abates not, but with pride sustains the charge,
 So dost thou urge me forward, and advance
 E'en in the front of danger ; for this cause
 I will unfold my counsels ; to my words
 Give thou attentive heed, and where I judge
 Amiss, thy riper prudence be my guide.

When to the fate-foretelling shrine I came
 Of Pytho, and enquired by what best way
 I on his impious murderers might avenge
 My father's blood, this answer Phœbus gave,
 " In arms advance not, nor with martial force,
 But steal upon them, and with fraudulent hand
 Let thy just fury strike the avenging blow."
 These mandates known, as time and chance present
 A fair occasion, enter thou this house,
 And learn what passes there ; me much imports
 Clear information ; thee they will not know
 Absent so long, and changed by hoary age :
 Nor, thus attired, suspicion wilt thou wake
 Thou art a stranger, so address thy tale,
 Of Phocis, sent by Phanoteus, now joined
 In close alliance with them ; say, and add
 The sanction of an oath, that by the force
 Of ruthless fate Orestes is no more,
 Hurl'd from his chariot in the Pythian games.
 This be the purport of thy tale. Meantime,
 Obedient to the god, my father's tomb
 We, with libations, and these sever'd locks,
 Will honour. Thence returning, in our hands

Ἀνδρι δε ποθος ἀπαλας παρθενικας· ὦ Ζεῦ, ὦ πατερ,
Οὐ ηρασθην μονος· και τυ γυναικοφιλας.

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IAMBIC.

6. Ω ανδρων προσπολων φιλτατ', ὡς σαφη μοι,
Φαινεις σημεια γεγως εσθλος εις ἡμας.

Ὡσπερ γαρ ευγενης ἵππος καν γερων η,
Ουκ απωλεσεν θυμον εν τοισι δεινοις,
Ἀλλ' ἴστησιν ους ορθον· ὡσαυτως δε συ,
Οτρυνεις τ' ἡμας, καυτος ἐπη εν πρωτοις.

Τοιγαρ δηλωσω μεν τα δοξαντα· συ δε
Διδους οξειαν ακοην τοις εμοις λογοις,
Μεθαρμοσον, ει μη τυγχανω τι καιρου.

Εγω γαρ ἱκομην ἡνιχ', το Πυθικον,
Μαντειον, ὡς πατρος μαθοιμι ὅτῳ τροπῇ
Αροιμην δικας παρα των φονευσαντων

Ὁ Φοιβος χρεη τοιαυτ' μοι, ὦν ταχα πευση·
Αυτον ασκευον στρατου τε και ασπιδων
Κλεψαι σφαγας ενδικους χειρος δολοισι.

Ὅτ' ουν εισηκουσαμεν τοιονδε χρησμον
Συ μεν μολων, ὅταν καιρος εισαγη σε,
Δομων τωνδ' εσω, παν το δρωμενον ισθι,
Ὅπως αν, ειδως, αγγειλης σαφη ἡμιν.

Ου γαρ μη σε γηρα τε και μακρῳ χρονῳ
Γνωσ' ουδ' ηνθισμενον ὡδ' ὑποπτευσωσιν.

Χρω δε τοιῳδ' λογῳ, ὅτι ει μεν ξενος,
Φωκευς, ἡκων παρ' ανδρος Φανοτεως· ὁ γαρ
Τυγχανει μεγιστος δορυξενων αυτοις.

Αγγελλε, προστιθεις δ' ὀρκῳ ὅθ' ούνεκα
Ορεστης τεθνηκ' εξ αναγκαιας τυχης,
Πυθικοισιν αθλοισι, εκ τροχηλατων

Κυλισθεις διφρων· ὡδ' ἐστατω ὁ μυθος.

Ἡμεις δε τυμβον πατρος, ὡς εφιετο
Λοιβαισι, και χλιδαις καρατομοις, πρωτον
Στεψαντες, εἰτ' αψορρόν παλιν ἡξομεν

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The brazen sculptured urn, now, as thou know'st,
Hid in the tangled thicket, we will bring ;
That we may thus deceive them with a tale
To them most grateful, that my wretched corse
Already on the funeral pile is burnt,
And my cold ashes in this urn enclosed.
Why should this grieve me that in words I die,
When I indeed am saved, and by them raised
To glory ? Nor ill omen'd shall I deem
A word which gives the promise of success.
Oft e'en the wise have I observed, by fame
Reported dead, return, and rise again
To higher honour. Such shall be my boast.
I from this rumour shall be found alive,
And, like a star, to my astonish'd foes,
Yet shine. But, O my country, and ye gods,
The guardians of my country, to your care
Receive me, and protect me in these ways !
And thou, my father's house ! for I am come
With vengeance, at the impulse of the gods,
To purge thy stain away ; send me not hence
Dishonour'd, but to wealth, to greatness raised,
Give me thy ancient glories to restore !

Ἡρμενοι χαλκοπλευρον τυπωμα χερσιν,
 Ὅ και συ οισθα κεκρυμμενον που θαιμνοισ.
 Ὅπως κλεπτοντες λογω, φατιν ἡδειαν
 Αυτοις φερομεν, ἄς τουμον δεμας ερρει,
 Ἡδη φλογιστον και κατηνθρακωμενον.
 Τι γαρ λυπει με τουθ', ὅταν θανων λογω,
 Σωθω εργοισι, καξενεγκωμαι κλεος ;
 Ουδεν μεν ρημα δοκω κακον συν κερδει.
 Ἡδη γαρ πολλακις και τους σοφους ειδον
 Ματην θνησκοντας λογω, ειθ' ὅταν δομους
 Ελθωσιν, αυθις πλεον εκτετιμηνται.
 Ὡς επαυχω καμ' απο της φημης τησδε,
 Ετι λαμψειν, δεδορκοτ' ὡς αστρον εχθροισ.
 Αλλ' ω γη πατρωα, Θεοι τ' εγχωριοι
 Δεξασθε μ' ευτυχουντα ταις ὁδοις ταισδε,
 Συ τ' ω δωμα πατρων· σου γαρ ερχομαι
 Δικη ὠρμημενος καθαρθης προς θεων.
 Και μη μ' αποστειλητε τησδ' ατιμον γης,
 Αλλ' αρχεπλουτον, και δομων καταστατην.

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CHAP. LIII.

A LITERAL TRANSLATION OF A PARAPHRASE, BY SOCRATES,
OF THE OPPOSITE GREEK.

VENIT Chryses filiæque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Argei dixit senecturam cum se; abire autem jussit, et non irritare, ut salvus domum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lacrymas illius sagittis.

CHAP. LIII.

METAPHRASIS, OR POETRY, TO BE PARAPHRASED IN PROSE.

——— Ὅ γὰρ ἦλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν,
 Λυσόμενος τε θυγατέρα, φέρων τ' ἀπερσεῖσ' ἀποινα,
 Στεμμα τ' ἔχων ἐν χερσὶν ἐκῆβολου Ἀπολλωνος,
 Χρυσῶν ἀνασκηπτῶν· καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα, δύω κοσμητορὲς λαῶν·

Ἀτρεΐδαι τε, καὶ ἄλλοι εὐκνημιδῆς Ἀχαιοί,
 Ὑμῖν μὲν θεοὶ δοῖεν, Ὀλυμπία δαματ' ἔχοντες,
 Ἐκπερσαι Πρίαμοιο πόλιν, εὐ δ' οἰκαδ' ἴκεσθαι·
 Παιδὰ δὲ μοι λυσάιτε φίλην, τὰ δ' ἀποινα δεχέσθε,
 Ἄζομενοι Διὸς υἱὸν ἐκῆβολον Ἀπολλωνα.

Εὐθ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
 Αἰδεῖσθαι δ' ἱέρηα καὶ ἀγλαὰ δεχθαι ἀποινα·
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνδάνε θυμῷ·
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἐτέλλε·

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχαιω,
 Ἡ νῦν δὴ θυνοντ', ἡ ὕστερον αὐτὶς ἰόντα,
 Μὴ νῦ τοι οὐ χραίσμῃ σκηπτρόν, καὶ στεμμα θῆε·
 Τὴν δ' ἐγὼ οὐ λυσῶ, πρὶν μιν καὶ γῆρας ἐπεισὶν,
 Ἡμέτερῳ ἐνὶ οἴκῳ ἐν Ἀργεΐ, τηλοῦ πατρὸς,
 Ἰστον ἐποιχομένην, καὶ ἐμὸν λῆχος ἀντιώσαν·
 Ἀλλ' ἴθι, μὴ μ' ἐρεθίζε· σάωτερος ὥς κε νῆαι·

Ὡς ἔφατ'· ἐδδείσεν δ' ὁ γέρον, καὶ ἐπειθετο μῦθῳ·
 Βῆ δ' ἀκῶν παρὰ Δίνα πολυφλοισβοῖο θαλάσσης,
 Πολλὰ δ' ἐπεῖτ' ἀπανεύθε κίων ἠρᾶθ' ὁ γέρας
 Ἀπολλωνί ἀνακτι, τὸν ἠῦκομος τέκε Λητῷ·

Κλυθὶ μὲν, Ἀργυροτοξ', ὅς Χρυσὴν ἀμφίβεβηκας,
 Κίλλαν τε ζάβην, Τενέδοιο τε ἱφὶ ἀνασσεις,
 Σμινθεύ· εἰ ποτε τοὶ χαρίεντ' ἐπὶ νηὸν ἐρεψα,
 Ἡ εἰ δὴ ποτε τοὶ κατὰ πῖονα μηρὶ ἔκῃα
 Ταυρῶν ἠδ' αἰγῶν, τόδῃ μοι κρήνην ἐέλδωρ·
 Τίσειαν Δαναοὶ ἐμα δακρυὰ σοῖσι βελέσσι·



OBSERVATIONS

ON

SOME IDIOMS

OF THE

GREEK LANGUAGE.

I. ATTRACTION.

1. ONE of the most striking peculiarities of the Greek Language is what is called Attraction. This originates in the association of ideas ; and, occasionally, supersedes the common rules of construction. For, as the ideas are associated, in the mind of the writer, or speaker, they are expressed, independent of mere technical precepts. Hence we may perceive some latitude, in the application of Attraction ; the influence of words being, sometimes, but the dependence of ideas, generally, observed.

2. Thus, the quality of any subject is, generally, expressed by an adjective ; but the juxtaposition of two terms suggests that one of them expresses a quality of the other ; and hence the former, losing its own independent meaning assumes the dependent character of an adjective ; as,^a

Ἑλλας φωνη.

The Greek language.

Τῆριν ἀνδρα.

An arrogant man.

^a Compound terms are formed, in the same manner, in English ; as *market-day, cherry-tree.*

3. Again, a common rule of Syntax is, that the adjective shall agree with its substantive, in gender and number, as well as in case; but, by the association of ideas, we find this rule violated, when the persons, or things, alluded to, differ, in number, or gender, from the substantives expressed; as,^a

Βρεφος φερντα τοξον.

An infant, (i. e. a boy) bearing a bow.

Μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους.

Teach ye all nations, baptizing them (i. e. the persons).

4. By the same principle, a noun is often put in the accusative, in consequence of its proximity to a transitive verb; which should, more regularly, be used in the nominative, in connection with the succeeding verb; as,^b

Οιδα σε τις ει, for οιδα τις ει συ.

I know who you are.

Τον Κικερωνα δεισας, μη χειρον διαγωνισηται, for δεισας μη ο Κικερων κ. τ. λ.

Fearing lest Cicero would contend worse.

5. On the contrary, a noun, which, according to the construction of Latin, and other languages, should be in the accusative, before the infinitive, is regularly attracted into the nominative, when it expresses the same person, or thing, with the subject of the preceding verb; as,^c

Μοι ομωσπον προφρων αρηξειν, for προφρονα.

Swear to me that you willingly will defend me.

6. In this manner, the infinitive loses all its usual influence, in requiring an accusative before it, and may be preceded by any case, that is attracted to the foregoing noun; as,^d

Μοι κρατιστον εστι μαθητη σφ γενεσθαι.

It is best for me to become thy disciple.

7. Lastly, The relative, instead of being governed by the

^a See Jones's Greek Grammar.

Perhaps the construction of neuters plural, with verbs singular, may be accounted for, by conceiving the same association of ideas; neuter, and inanimate objects, being considered *generally*, but animate agents, *individually*.

^b The Latins have sometimes imitated this idiom; as, *Scin' me in quantis sim gaudiis.*

^c The Latins, sometimes, imitated this idiom; as,
Uxor invicti Jovis esse nescis. *Hor.*
Sensit medios delapsus in hostes. *Virg.*

^d The Latins imitated this idiom, also, in allowing a substantive verb to be preceded by any case, except a genitive; as,
Mihi negligenti esse non licet.

verb on which it depends, is, very commonly, attracted into the same case with its antecedent; as,

Χρῆμαί οἱς ἔχω, for χρῆμασιν ᾧ I use the things that I possess.
ἔχω.

8. As to the antecedent's being attracted into the same case with the relative, it may be considered as nothing more than the full expression of what is commonly uttered elliptically; for the relative is an adjective, having its substantive always understood, if not expressed, as,^a

Αγόντες παρ' ᾧ ξενισθώμεν Μνασωνι, is equivalent to Αγόντες Μνασωνα, παρ' ᾧ Μνασωνι ξενισθώμεν. *Bringing (Mnaso), with which Mnaso we should be lodged.*

II. ELLIPSIS.

9. In Greek, as in other languages, many words are usually omitted, which are necessary to complete the grammatical construction of sentences. These omissions were directed by local convenience, habit, and other causes, for which we cannot now account; but they are such as a native could easily supply; and, in general, may be understood, by a careful reading of the best authors. Those ellipses which occur, most regularly, are reducible to the following heads.^b

10. *Substantives understood.* Whenever the substantive expressing the *person or thing owned, or possessed*, has been distinctly mentioned, or alluded to, before; or when the nature of the expression is such as to suggest it, that substantive may be omitted; as,^c

Ἐτραφην ἐν πατρὸς (οικίᾳ).

I was reared in my father's (house).

^a The Latins have adopted this manner of expression also; as,
Qui fit Mæcenas, ut nemo, quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat. *Hor.*

^b The reader who would wish to enter more minutely into this subject, will find much satisfaction in reading Bos's *Ellipses Græcæ*.

^c This practice is common in other languages, although more frequent, and regular, in Greek.

Ventum erat ad Vestæ (templum). *Hor.*
And thus we say, "I have been at St. Paul's" (church); and the like.

Αλεξανδρος, ὁ (υἱός) Φιλιππου.

Philip's Alexander, i. e. Alexander, (the son) of Philip.

Ολυμπιας, ἡ (μητηρ) Αλεξανδρου.

Olympias, (the mother) of Alexander.

Διαιταν εἶχεν ἐν Κροισου (βασιλεί-
οις).

He had his diet in Cræsus' (palace).

11. When a part of any thing is meant, the word *μερος* is almost always omitted; as,

Φαγομαι (μερος) αρου.

I eat (part) of the bread.

12. In many instances, adjectives are placed absolutely, agreeing with their substantives understood; the nature of the sentence readily suggesting the substantive; as,

Εστι πασιν (ανθρωποις) δηλον

It is evident to all (men).

Εν φιλιᾳ (χωρᾳ) εσμεν.

We are in a friendly country.

Εν ολιγῳ (χρονῳ).

In a little time.

13. To this principle may be reduced the substantive nature of adjectives put absolutely, with the neuter article; as,

Το καλον (χρημα).

Beauty.

Το ευγενες (χρημα).

Nobility.

Το αμελες (ηθος).

Negligence.

14. Also such adverbial phrases; as,

Τη μεν (μεριδι), τη δε (μεριδι).

Partly, partly.

15. And, frequently, the nature of the subject suggests the substantive understood; as,

Επεμψα προς αυτον (αγγελον, η
επιστολην).

I sent (a messenger, or letter) to him.

Αραντες (την αγκυραν)

Having weighed (anchor).

16. *Adjectives* are seldom omitted, except when they have been already inserted in the sentence, and would become tiresome, by repetition; an ellipsis, common in all languages; as,

Σπουδαιοι γονεις, και (σπουδαιοι)
υιοι

Good parents, and (good) sons.

17. The *pronominal adjectives*, *τις* and *εις*, may be often supplied, instead of *μερος*, before a genitive plural; as,

Σωκρατης εστι (τις η εις) των σο-
φων.

Socrates is (one) of the wise men.

18. The antecedents *τοσος* and *τοιος*, or *τοιουτος*, are frequently understood, before the respondents *ος* and *οιος*; as,

Πινουσι (τοσον) ὅσον εστιν ἀρπασαι.	<i>They drink (as much) as they can snatch.</i>
Χοιραδες πολλαι εισι, δι' ὧν ουχ οιατε εστι πλειν (ουκ εστι τοιαυτα χρηματα οια πλειν).	<i>There are many rocks, through which it is impossible (there is no such thing as) to sail.</i>
Ουχ οιοι τε ησαν αυτο ποιησαι. (ουκ ησαν τοιουτοι οιοι αυτο ποιησαι εδυναντο.)	<i>They were not able to do it. (They were not such persons as were able to do it.)</i>

19. *Verbs* are seldom omitted, except in order to avoid repetition. In one instance, however, the ellipsis is frequent. When a strong imperative is required, the verb, which would, regularly, be in the imperative, is put in the infinitive; and *ορα*, *βλεπε*, or the like, is understood; as,

(<i>Ορα</i>) μη ποιειν τουτο.	<i>(See that you) do not this.</i>
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20. *Participles*, particularly of substantive verbs, are, frequently, omitted, after the article; as,

Ὁ το διαδημα (εχων).	<i>He that (has) the crown.</i>
Πατηρ ἡμων, ὁ (ων) εν τοις ουρανοις.	<i>Our Father, who (art) in heaven.</i>

21. *Prepositions* are, very commonly, omitted, before cases that follow words, which have no influence upon them; or whose influence requires different cases from those by which they are followed; as,

Μαλα (κατα) θυμον εχλωθη.	<i>He was greatly enraged (in) his mind.</i>
Πορρω (απο) της πολεως.	<i>Far (from) the city.</i>
Διωκειν (περι) θανατου.	<i>To accuse (of) a capital crime.</i>

22. *Conjunctive* and *adverbial particles* are seldom omitted. It is not uncommon, however, to find an ellipsis of those that convey a subjunctive meaning; which, indeed, is usual, in other languages; as,

Ὅρα (ινα) ποιησης.	<i>Vide (ut) feceris. See (that) you make.</i>
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23. We sometimes find *μεν*, also, without its respondent *δε*; and *vice versâ*; as,

Ιατρος ονομ' (μεν) εχουσα, τ' εργα δ' ου.	<i>Having the name, but not the deeds of a physician.</i>
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Φοῖτα γ' ἄλλοτε μὲν προσθ' Ἐκτο- *He goes sometimes before Hec-*
 ρος, ἄλλοτ' (δε) οπισθεν. *tor, and sometimes behind*
him.

24. The foregoing are almost the only instances of ellipses, that occur with a frequency approaching to regularity. Many other expressions are found, sometimes elliptical, and sometimes complete, according to the pleasure of the writers.

III. PLEONASM.

25. In order to express ideas strongly, without instituting any direct comparison of them with others, the same words are sometimes repeated, or synonymous ones used.^a

26. Nouns Substantive, and Adjective.

Αγριον, αγριον ἔλκος. *A cruel, cruel wound.*
 Συν Χριστῷ εἶναι, πολλῶ μαλλον *To be with Christ, is far bet-*
 κρεισσον. *ter.*
 Ἐπεμψεν ὁ Κροισος ες Δελφους κρη- *Cræsus sent to Delphi two*
 τηρας δυο μεγεθεῖ μεγάλους.^b *bowls exceedingly large.*

27. Verbs.

Ἦχοντο ἀπιοντες. *They departed quickly.*
 Ὁφελον κατευθυνθειησαν αἱ ὁδοί μου.^c *O that my ways were directed.*
 Βασκ' ἰθι. *Go quickly.*

^a This practice is founded in nature; thus, infants naturally repeat epithets, as "good, good," to express a high degree. This primitive manner of expression is used, with great beauty, in the ancient Hebrew and Celtic languages. Thus,

וְקָרָא זֶה אֵל זֶה וְאֶחָד קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת

And one cried to another, and said, Holy, holy, holy, is the Lord of hosts.

Isaiah, vi. 3.

In the Celtic language, synonymous epithets are more used; and, in the choice of these, a correspondence, in initials and cadences, is studied; so as to give, at once, melody of sound, and harmony of expression; while, by different shades, as it were, of the same colour, the picture is completed: thus,

An curaidh, crodha, calma, Conlaoch, *The gentle, valiant, hero Conloch.*

^b This idiom is borrowed from the Hebrew, which language, having no superlative degree, expresses it by two words of the same import; as, חֹשֶׁךְ מְאֹד *darkness of obscurity, i. e. very thick.* Exod. x. 22.

^c The double optative, in this expression is exceedingly beautiful; and completely justifies the departure from the common rule, which requires ὀφελον to be followed by the infinitive.

Αλλ' ἀκούσεται, καὶ οὐ μὴ συνήτε.^a

By hearing ye shall hear, and not understand.

Δός ἀνυσάσα.^b

Give me instantly.

Βῆ δ' ἰμεν ἀν' τε μάχην.

And he went eagerly up the battle.

Ἀπεκρίθη καὶ εἶπε.^c

He answered and said.

28. In some instances there appears to be a pleonasm in the use of εἶναι, when there is really none; for, by analysing the expressions, we shall find every word have its own distinct force; as,

Οὐκ ἀν ψευδοῖντο ἔκοντες εἶναι. Verbatim, οὐκ ἀν ψευδοῖντο, *they would not be lying*, ἔκοντες, *willing*, εἶναι, *to be*, i. e. *They would not be willing to be lying.*

Οὐτε πυρός ἐκων εἶναι ἀπτομαι. Verbatim, οὐτε, *neither*; πυρός, *fire*; ἐκων, *willing*; εἶναι, *to be*; ἀπτομαι, *I am touching*, i. e. *neither am I willing to be touching fire.*

Ἐκων εἶναι ἐπιλαθομενος, *not, willingly forgetting, but willing to be after forgetting.*

29. *Prepositions* are, sometimes, and *Particles*, very frequently, repeated, or synonymous ones used, especially negatives. It is not, for a moment, to be imagined that the Greek language, which is so extremely accurate and energetic, in all its parts, could admit the use of one superfluous word. What is said therefore of *expletive* particles, proceeds only from the ignorance of those who use the expression, and who would conceal their own incompetency to explain the minuter parts of the Greek language, under a grievous charge against the writers of it. At the same time it is evident, that the same pleonasm is used, with respect to particles, and for the same purpose, as in the other parts of speech; thus,

Ἀμφι περὶ κρήνην.

Round about a fountain.

Οὐ μὴ σε ἀνώ.

I will not at all leave you.

^a This idiom is, also, adopted from the Hebrew original; viz. הָבִינוּ שְׁמִיעוּ שְׁמִיעוּ וְאָזְנוּ.

^b The double past tense, in this command, is incapable of being expressed in any other language.

^c It has been ingeniously conjectured that the augment of verbs is a remain of an original method of repeating the verb, to express time past; as, *τετυφα* for *τυπ-τυφα*. Hence the Attics use *ολ-ωλα*, for *ωλα*, and the like. See Jones's Greek Grammar, *Ἀπεκρίθη* is very frequently used, at the beginning of a speech, particularly in the New Testament, where it signifies only, that what is said, followed in consequence of some circumstances then, or before, mentioned. In this sense it is equivalent to *αρα*, or *επειτα*, in a similar situation; as *τον δ' ἀρ' ημειβετο. Τον δ' ημειβετ' επειτα. Therefore, or thereupon, he answered to him.*

Ταῦτ' οὐ πάλιν αὐτὶς ἀποϊσέτον
ὠκείας ἵπποι.

Αμην, αμην λεγω υμιν.

Αὐτὰρ ἄρα Ζεὺς δῶκε (σκηπτρον).

*But the swift horses shall not
bear them away back again.*

Verily, verily, I say unto you.

Again (or next) then Jupiter
gave the sceptre.

To *αληγ*, is equivalent *τοι*, i. e. *τοῦτω* (*χρηματι*), or, *τω* (*εργῳ*), *in this thing, really*, which is often repeated, especially after *γαρ*, *τοι γαρ τοι*, *for really, really*.

30. Upon the same principle that the preposition which follows a verb, or noun, must be of the same import with that verb, or noun, particles corresponding to the sense of the words with which they are connected, are very frequently used ; as

Μιν παλιν αυθις ανησει θυμος α-
γηνωρ.

*His bold spirit will return him
back again.*

IV. ANAKOLOΓΕΙΑ.

31. This kind of expression is, when a term is used absolutely in the nominative, in the beginning of a sentence, though a more regular arrangement of ideas required it to be placed farther in the sentence, and in an oblique case; and *vice versâ*; as,

Ὁ δὲ Ἀσσυριος, ἐγὼ μὲν οἶμαι ἱπ-
πεας ἀξιῖν (for τὸν Ἀσσυριον).

*The Assyrian, I think that he
will bring cavalry; for, I
think that the Assyrian, &c.*

Λεγουσι δ' ἡμας, ὡς ακινδυνον βιον
ζωμεν.

*They say that we live a life
free from danger.*

32. To this principle may be reduced such expressions as the following :^a

Πολλή γὰρ ἡ στρατιὰ οὕτη, οὐ πα-
σης ἐστὶ πολέως ὑποδεξασθαι.

*For, the army being numerous,
it will not be in the power of
every state to accommodate
them.*

^a This corresponds to the nominative absolute, in English, as will be seen, by comparing the Greek words with the translation.

Instances of *ανακολούθη* are to be found in all languages. If too frequent, they would be disgusting; but, occasionally used, give a pleasing variety and animation to plain narrative, or didactic style; as,

Quæ prima solo ruptis radicibus arboros

Vellitur, hinc atro linguuntur sanguine guttæ. *Virg.*

Quæ quatuor, quanquam inter se colligata atque implicata sunt, tamen ex singulis certa officiorum genera nascuntur. *Cicero.*

He that planted the ear, shall he not hear? *Psalm xciv.*

Such are a few remarks upon the most striking, and general idioms of the Greek language. The following observations, on the idiomatical use of certain parts of speech, will assist the learner, in forming an idea of it.

V. ARTICLE.

33. The article corresponds, in its general use, to the definite article, in English ; as, *ανθρωπος*, *a man* ; *ὁ ανθρωπος*, *the man*.

34. In arrangement, the article precedes its noun ; but, when two or more nouns, with articles connected with each of them, come together, the prior article agrees with the posterior noun ; as,

Οἱ τὴν τῶν ἀπαντῶν φροντίδα *They who have the care of all*
 ἔχοντες. *the things.*

35. But besides the use of the article, which is common to Greek, and English, it is frequently used, in Greek, where the expression, in English, could not correspond, without understanding it as elliptical ; or, at least, more emphatical than the Greek appears to be.^a

36. Thus the article is, often, used before proper names ; as, *ὁ Σωκράτης*, *Socrates*. In English, we prefix it only to the plural of such words ; as, *the Addison*s.

37. The names of abstract ideas also, are, usually, specified, in Greek, by the article ; as, *ἡ ἀρετή*, *virtue* ; *ἡ κακία*, *vice*.^b

38. When the force of the possessive pronoun is included in the nominative to the verb, the following noun, commonly,

^a The subject of the Greek article has been, lately, investigated by the Rev. T. F. Middleton, in his *Doctrine of the Greek Article*. In this ingenious treatise, he gives a multitude of rules, and examples, to show when the article is to be used, and when omitted. But, as the greater number of such rules are liable to exceptions, it appeared unnecessary to transcribe any of them. These observations were written, before Mr. Middleton's work was known to the author : and, in the general principles, appear to coincide with his view of the subject. After all that can be said upon it, nothing but practice, and the careful reading of the best authors, can be a guide to the writer in Greek, as to the insertion, or omission, of the article.

^b The French language approaches more nearly to the Greek idiom, in such expressions as these ; thus, *la vertu*, *le vice* ; *j'ai mal à la tête*.

has the article; as, *αλγεινὴν τὴν κεφαλὴν*, *I have a pain in my head.*^a

39. With the infinitive (which mood expresses a *substantive* state of *being*, *action*, or *passion*) the neuter article is used, in all the cases of the singular, with strict propriety. The Latins, and even the English, have a very vague method of translating this Greek idiom; as,

τὸ εἶναι,	<i>amare,</i>	<i>to love.</i>
τοῦ εἶναι,	<i>amandi,</i>	<i>of loving.</i>

Where we may observe that the nominative only is properly translated, and used, accordingly, as the subject of a verb, as, *amare est jucundum*, *to love is pleasant*. The other cases are rendered by the inflections of the gerund, in Latin, and by the present participle in English.^b

40. The article is, frequently, used with a participle put absolutely in the number, gender, and case of the substantive understood. This is perfectly agreeable to the English idiom; but the ellipsis is much more correct, and definite, in Greek, than in English. For we always supply the word *person*, or *thing*, whereas the Greek often requires the identical word to be inserted: as,

Ὁ (ἄνθρωπος) ἐρχομενός.	<i>The (person) coming.</i>
Χαρὶς χάριν ἐστὶν ἢ (χάρις) τι- τουσα.	<i>A favour is the (thing) pro- ducing a favour.</i>

The Latin idiom requires such expressions to be made by the relative, and indicative; which is also admissible, both in Greek and English; as,

Ὁ τυπῶν,	ὃς τυπτεῖ,	<i>qui verberat,</i>	<i>he who strikes.</i>
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41. That the article is, originally, a pronoun, appears, from the frequent use of it, by the early Ionic, and Doric writers, in place of different pronouns; as,

Λογιωτάτοι εἰσι τῶν (ὧν) ἐγὼ ἐς διαπειραν ἀπικομένην.	<i>They are the most ingenious of any whom I know.</i>
Ἀρτοὺς τοὺς (οὓς) ἐκεῖνοι ὀνομα- ζοῦσι Κυλληστῆς.	<i>Bread which they call Cylles- tis.</i>
Τὴν (ἐκείνην) ὃ ἐγὼ οὐ λύσω.	<i>But I will not release her.</i>

^a See Note ^b, page 215.

^b Yet some of our old English poets followed the Greek idiom more strictly; as,

“For not to have been dipp’d in Lethe’s lake
“Could save the son of Thetis from to die.”

Ὁ (ἐκεῖνος) γ' ὥς εἶπων.
Τῷ (τούτῳ) νυν ἦσαι οὐκ ἐδίζων.

*He having spoken thus.
For this reason, you now sit
reviling.*

42. And even, after the Attic writers had begun to observe a regular distinction between the article and pronoun, they frequently used it, nearly in the same manner with the ancients; as,

Καν ἔπ' ἐχθροῦ τῷ (τινὶ) τοῦτο
συμβαίη.

*And if this should happen to a
person by an enemy.*

Το (τούτο) ὑμεῖς ὅταν εἴπω.

When I say this word ye.

Οὐ λεγούσι το (ἐκεῖνο) διατί.

*They do not say that word for
what.*

Ὅ δ' Ἰησοῦς εἶπεν αὐτῷ το (τούτο),
εἰ δύνασθαι πιστεῦσαι, πάντα δυ-
νάτα τῷ πιστεύοντι.

*Jesus said unto him this, if
thou canst believe, all things
are possible to the believer.*

Αὐθ' ὅτου (οὗ τίνος).

For what cause.

Εφ' ὅτῳ (ᾧ τινι).

In what affair.

VI. NOUNS SUBSTANTIVE AND ADJECTIVE.

43. From the three persons, singular, of the perfect passive, of many verbs, are formed three nouns; the first denoting *the effect*, or *thing done*; the second, *the doing of it*; and the third, *the doer*; as,

πεποιημαι,

πεποίησαι,

πεποιηται.

ποίημα,

ποίησις,

ποιητής.

poem,

poetry,

poet.

πεπραγμαί,

πεπραξαι,

πεπρακται.

πραγμα,

πραξις,

πρακτής, ὁ πρακτής.

thing done,

action, or doing,

doer.

44. The Greeks express certain ideas by the peculiar terminations of derivative adjectives; thus,

From εἰκος, *like*.

Ἀνθρωπος, *a man*.

ἀνθρωπικος, *manlike*,

Βασιλεὺς, *a king*.

βασιλικός, *kingly*.

From εἶδος, *similitude*.

Πῦρ, *fire*.

πυρῶδης, *fiery*.

Δροσός, *dew*.

δρῶσωδης, *dewy*.

From δη., apparently an abbreviation of εἶδος.

Πηλεὺς, *Peleus*.

Πηλεΐδης, *the son of Peleus*.

Ἑκτώρ, *Hector*.

Ἑκτοριδης, *the son of Hector*.

From οἷος, <i>like, such as</i>	
Πας, <i>all.</i>	παντοῖος, <i>of every form.</i>
Φιλεω, <i>to love</i>	φιλητος, <i>lovely, such as to be loved.</i>
From τεος.	
Πρασσω, <i>to do</i>	πρακτεος, <i>that must be done.</i>
From οἰμος, <i>a way.</i>	
Βιος, <i>life.</i>	βιωσιμος, <i>worth living.</i>
Παραδοσις, <i>surrender</i>	παραδωσιμος, <i>liable to be surrendered, in the way of being surrendered.</i>

With others too tedious to enumerate, which will be learned by practice.

45. To denote a *person of rank*, he is represented as surrounded with attendants; as,

Οἱ περι Αλεξανδρον.	<i>Alexander.</i>
Πολλοι εληλυθεισαν προς τας περι Μαρθαν και Μαριαν	<i>Many had come to Martha and Mary.</i>

46. Yet the periphrasis is sometimes used to include the attendants also. This, however, is seldom done; and the context will show whether they are included or not; as,

Οἱ περι τον Κυρον.	<i>Cyrus and his soldiers.</i>
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47. On the same principle that plurality implies dignity, nouns are often put in the plural, although the things which they signify are singular; as,^a

Εν τοις ουρανοις.	<i>In heaven.</i>
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48. If the person were eminent for any particular quality, it is expressed, with his name in the genitive; as,

Αξετε δε Πριαμοιοι βιην.	<i>Ye shall bring the vigour of Priam (i. e. Priam).</i>
Μενος Αλκινουιο.	<i>The energy of Alcinous (i. e. Alcinous).</i>

49. This is sometimes expressed by an adjective derived from the proper name; as,

Δαινυμενοι κατα δωμα βιης Ετεο- κληιης.	<i>Banqueting in the house of the Eteoclean vigour (i. e. of the brave Eteocles).</i>
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^a The same principle is recognized in English, French, &c., in which languages an individual is addressed, in the second person plural. The Germans carry this manner of expression to a most absurd length, for they address a person of consequence, in the third person plural; as,

Mein herr, Sie erzeigen mir viele freundschaft.
Sir, they (you) express much friendship for me.

50. To denote a *great* or *important thing*, *χρημα* is used, with the genitive of the thing; as,

Συος χρημα γινεται μεγα.

There is a mighty boar.

Το χρημα των νυκτων οσον απερα-
τον.

How endless is the night!

51. A name of distinguished eminence is often joined to a substantive, or adjective, as countenancing, or strengthening it; as,^a

Αστειος τῷ Θεῷ

Beautiful to God (i. e. very beautiful).

Εσται μεγας ενωπιον του Κυριου.^b

He shall be great before the Lord (i. e. very great).

‘Οτ’ επιβριση Διος ομβρος.

When the flood of Jove (i. e. impetuous shower) descends.

Βαθυκητεα ποντον.

The whale-deep (i. e. very deep) ocean.

52. To express a *quality which has entire possession* of the subject, the adjective specifying that quality, is turned into the possessive case of a corresponding substantive; as,^c

‘Ο κριτης της αδικιας.

The entirely unjust judge.

Αίρεσεις απωλειας.

Totally pernicious heresies.

Σωμα ταπεινωσεως.

The entirely humble body.

53. To the same principle may be referred such expressions as the following; viz.^d

Χαλδαιων παιδες.

The Chaldeans.

Τις Αχαιων.

The Grecians.

^a This is, originally, a Hebrew idiom, and occurs, frequently, in the Bible; as,

צדקתך וכהרי אלה

Thy righteousness is like the mountains of God (i. e. the great mountains).

It is not improbable that the expression of the Centurion at our Saviour's crucifixion, *Αληθως υιος Θεου ην ουτος*, *Truly this was the Son of a God*, is equivalent to *διοτρεφης βασιλευς*, *a divine-bred king*, or the like. Especially, as they are the words of a heathen, and are rendered by St. Luke *Οντως, δικαιος ην ο ανθρωπος ουτος*, *Really this was a righteous man.*

^b Thus also,

גבר ציד לפני יהוה

A mighty hunter before the Lord (i. e. a very great hunter).

^c This very expressive idiom is borrowed from the ancient Hebrew and Celtic languages; as,

בני חמחה

Sons of destruction (i. e. persons appointed to die).

Lucht na bhfiacha, *The people of debts (i. e. the debtors).*

^d We use the same mode of expression, but instead of referring to our progenitors, we mention our *country*, as the common parent of all; thus, *The sons of Albion*, of *Erin*, &c. Thus also we say, after the Hebrew, *A man of sorrows.*

(Ανθρωπος) γαστρος ἦττων.
(Ανθρωπος) ερωτος ελαττων.

*A glutton — a slave to appetite.
A slave to love.*

54. The positive degree, with the article, is often used to express a superlative sense, exactly according to the English idiom; as,

Οιονται οἱ πολλοι.

The many are of opinion.

55. We sometimes, also, meet with such expressions as these:

Μονος των αλλων ουκ εκλαιον.

I alone of the others was not lamenting.

Οκυμωρωτατος αλλων.

Most short-lived of the others.

These solecisms are to be found in the writings of respectable English, as well as Greek authors; but they should rather be understood than imitated.

56. Besides those combinations of numbers, which are expressed in Greek, as they are in Latin, an idea of such expressions, as are peculiar to Greek, may be acquired from the following examples:

Εικοσιν ετη, ἑνος δεοντος.^a

Nineteen years.

Δυοιν δεοντα, ἑκατον ετη.

Ninety-eight years.

Ξενοκλειδης, πεμπτος αυτος.

Xenoclide, with four others.

Ογδοον Νωε εφυλαξε.

He preserved Noah, with seven others.

Τεσσαρακοντα (πληγας) παρα μιαν ελαβον.

I received thirty-nine stripes.

Ενιαυτοι ἑβδομηκοντα παρεχονται ἡμερας πεντηκοντα, και διηκοσιας, και ἑξακισχιλιας, και δισμυριας.

Seventy years furnish twenty-six thousand, two hundred, and fifty days.

Ἡ ψυκη ακμαζει περι τα ἑνος δειν πεντηκοντα ετη.

The mind is vigorous about the forty-ninth year.

Ἰππεας εις οκτακισχιλιους αγει.

He brings about eight thousand horse.

Σταδιοι τριακοντα προς τοις ἑκατον.

An hundred and thirty furlongs.

Οκτω επι τοις εννενηκοντα ετη.

Ninety-eight years.

Παρ' ἑνα, τοσουτοι.

As many, wanting one.

Ην ὁ Ἰησους ὡσει ετων τριακοντα αρξαμενος.

Jesus began to be about thirty years old.

Τρεις προς τοις τριακοντα.

Thirty-three.

Ἰππεας ου πολυ λειποντες ἑξακισχιλιων.

Not much less than six thousand horse.

^a Thus the Latins say,

Unde octoginta annos natus.

Seventy-nine years old.

The French use *moins*, in the same way; as,

Trois heures moins d'un quart.

Within a quarter of three o'clock.

VII. PRONOUN.

57. In the use of the *possessive pronouns* there appears a remarkable affinity between the Greek and English languages; as the genitives *μου, σου, &c.* are frequently used for the possessive *εμος, σος, &c.*: just as *my, mine, thy, thine*, in English; as,^a

Εταιρος εμος, or εμου.

My, or mine associate.

Ομματα σου, or σα.

Thy, or thine eyes.

58. This practice of using the primitive genitives, and the possessive pronouns, indifferently, has given rise to some expressions, that have an odd appearance to a learner; as

Ευνοια ερω τη ση.^b

I will speak for love of you.

Ουκ αισθανεται Λακεδαιμονιους, φο-
βη τη ημετερω, πολεμησηοντας.

*He does not perceive that the
Lacedemonians are desirous
of declaring war, for fear of
us.*

Το σου μονης δωρημα.^c

The gift of thee alone.

Αρνημενος πατρος μεγα κλεος ηδ'
εμον αυτου.

*Justifying the great fame of my
father and my own.*

Μενων εν ημετερου (οικω) for ημων,
or ημετερω.

Remaining in our house.

59. To express identity of person, or possession, the Greeks use compound pronouns; thus,

εγω αυτος }	<i>I myself.</i>	συ αυτος }	<i>thyself.</i>	εις αυτος }	<i>himself, &c.</i>
ειμαιντου }		σεαυτου. }		εαυτου }	

In the use of *εαυτου*, it is remarkable, that we sometimes find it joined with pronouns of the first and second person; as,

Ουδ' αναλαβειν εαυτους αν ηδυνηθη-
μεν.

*We could not have recovered
ourselves.*

60. The pronoun *τις*, as an indefinite, corresponds, pretty nearly, to the French indeterminate *on*, from which we have adopted a peculiar use of the word *one*; as,

Ειποι αν τις.

On diroit.

One would say.

61. And to limit this indefinite expression to an individual,

^a It is questionable, however, whether *my, mine, thy, thine*, should be called genitives, or only possessives, corresponding with the French *mon, mien, ton, tien*; or more probably formed from the German *meiner, mein, deiner, dein*. In the latter language, however, the genitive case is not used for the possessive pronoun.

^b So, *Amor Dei, The love of God to us, or of us to God.*

^c So, in Latin, *Ut sua unius gratia esset, That it might be his own favour alone.* Livy.

the Greeks use a compound word, exactly corresponding to the English ; as,

Ὁ δεινα, του δεινος, τον δεινα εσηγ- *Such a one, the son of such a*
γειλε. *one, accused such a one.*

62. The different relations of *quality, quantity, and numbers*, are expressed by pronominal adjectives, compounded with the article ; thus,

το, <i>the.</i>	τοιος, <i>of the kind.</i>	τοσος, <i>of the number.</i>	τηλικος, <i>of the size.</i>
ὅ, <i>which.</i>	ὅλος, <i>of which kind.</i>	ὅσος, <i>of which number.</i>	ἥλικος, <i>of which size.</i>
πο ; <i>what ?</i>	ποιος ; <i>of what kind ?</i>	ποσος ; <i>of what number ?</i>	πηλικος ; <i>of what size ?</i>
ὅπο, <i>what.</i>	ὅποιος, <i>of what kind.</i>	ὅποσος, <i>of what number.</i>	ὅπηλικος, <i>of what size.</i>

and from οὗτος, *this*,

τοιουτος, *of this kind* ; τουντος, *of this number* ; τηλικουτος, *of this size.*

VIII. VERB.

VOICES.

63. Besides the *Active* and *Passive* voices, in the use of which the Greek language does not differ materially from the Latin, the *Middle* voice is used to express *what we do directly to ourselves* ; or *to another, having a reference to ourselves* ; as,

Εβλαψαμην.

I hurt myself.

Εἵματα ἐσσαμενος.

Having put on his clothes.

64. Hence verbs of *gesture, motion, and sensation*, are generally in the middle form ; as,

Ἔζομαι, *I sit* ;

πορευομαι, *I go* ;

αισθανομαι, *I perceive.*

65. In many instances, the relation to self is not very clearly distinguishable ; and this is particularly the case with the later writers, such as Plutarch, Lucian, Herodian, &c. which probably arose from their familiarity with the Latin, in which language this nice distinction is unknown. Although even Demosthenes sometimes uses the middle voice, in a transitive sense. In the writings of the ancient authors, Homer, Herodotus, Xenophon, &c. the distinction between the active and middle voice is much more strictly observed. In fact, it is impossible to reduce to any universal rules the use of particular words, and phrases, established by custom ; and which, though seeming irregular to a foreigner, must have been completely familiar to a native. The following observations may be sufficient to inform the reader, when a middle verb is *transitive*, and when *reflected* ; but *practice* only, and the careful *imitation* of the best authors, can direct the writer, when to use the middle, and when, the active voice.

66. *First*, When a middle verb has no object expressed ; or is followed by one corresponding to its agent, it is evidently reflected ; as,

Παρεσκευασαμην μεν εγωγε μαχεσ- *I prepared myself to fight.*
θαι, is equivalent to παρε-

σκευασα εμαυτον κ. τ. λ.^a

Εγων εμε λυσομαι.

I will redeem myself.

67. The same is the case, if a word corresponding to its agent, or subject, is expressed, or clearly understood after it, in the dative, as the end to which the action tends ; as,

‘Ο γαρ ηλθε θοας επι νηας Αχαιων, *For he came to the swift ships*
Λυσομενος τε θυγατρα (εαυτω). *of the Grecians ; being about*
to redeem his daughter, for
himself.

Ενοσφισατο (εαυτω) απο της τιμης. *He secreted part of the price*
for himself.

68. *Secondly*, When a middle verb is followed by any of those cases that other transitive verbs require, but not of a word corresponding to its own agent or subject ; and does not manifestly admit of such a word being supplied, in the dative, it is completely transitive ; as,

Ποιησομα τον λογον.

I will form the discourse.

69. *Thirdly*, The present and imperfect middle, which agree in form with the same tenses, in the passive voice, are generally distinguished from them, in construction, by the passive being followed by a genitive of *the agent* ; as,

Εβλαπτομην.

I was hurting myself.

Εβλαπτομην υπο σου.

I was in hurting, by you.

70. But in Greek, as in Latin, there are many deponent verbs which are inflected in the middle and passive voices, while their signification is transitive ; whereas many neuter verbs are used, chiefly, in the active voice ; as, φθεγγομαι, *I speak* ; μενω, *I remain*.

71. Besides these, certain verbs have come, by custom, to be used in particular tenses, with a signification different from that of the voice in which they are found ; thus,

Ολλυμι, *to lose. perf. mid.*^b

‘Ο υιος μου ην απωλωλως.

My son was lost.

^a The use of the middle voice is evidently taken from the Hebrew Hith-pael, which signifies what we do to ourselves ; as, דרשן he did teach himself. In the same manner the Celtic expresses verbs in a reflected form ; as, ta me mo chomhnuidh, *I live*. Following which manner of expression, the French says, je me leve, *I rise*.

^b What grammarians call the perfect, and pluperfect middle, are really only other forms of the same tenses in the active voice. Few verbs have both these forms ; and, when they do occur, their signification is precisely the same.

ἄλίσκω, *to take*. 2. aor. act. et perf. act.

Γυναῖκες ἔαλωσαν πῶσαι.

All the women were taken.

Ψευδομενος ἔαλωκα.

I have been caught in a falsehood.

Βαίνω, *to go*. 1. aor. ἐξῆσα, *I caused another to go*. 2. aor. ἐβην, *I went*.

ἵστημι, *to set*. 1. aor. ἐστήσα, *I placed*. 2. aor. ἐστήην, *I stood*.

72. The passive aorists of some verbs are used, frequently in a middle sense; and the perfect passive in a transitive one; as,

Ἵος χρεμα μεγίστον ἀνεφάνη ἡμῖν
ἐν τῇ χώρᾳ. *A monstrous boar has appeared in our country.*

Ὅς ἐγὼ τοιοῦτο τι διαπεπραγμαι. *That I have done such a thing.*

Instances of this kind are not very numerous; and the context will always enable the reader to ascertain the sense in which the verb is used.^a

MOODS.

73. Besides the use of moods common to Greek and Latin, the Greeks use the optative mood, to express *a wish*, or *desire*; as,

Ἐξενθοῖς Γαλατεῖα, καὶ ἐξενθοῖσα
λαθοῖο, *O Galatea, I wish that thou wouldst emerge from the sea,*
Ὅσπερ ἐγὼ νῦν ὧδε καθημένος οἰ-
καδ' ἀπενθεῖν. *and, having emerged, forget, as I now do, sitting here, to depart home.*

^a Many verbs appear to be used, transitively, in the passive aorists, which are not really so; the following accusative depending on *κατά* understood; as,

Οὐ φοβηθέντες (κατά) τὴν τότε Θη-
βαιῶν βίωμην ὑπαρχούσαν. *Not being alarmed at the power which the Thebans then possessed.*

Ἀκούω signifying *to be called*, and ἐχω *to be*, are improperly classed with verbs which have a middle, or passive signification, under an active form. The nominative following the verb, depends upon attraction to the agent preceding, and is, generally, connected with an infinitive understood; as, (see obs. 5.)

Σαμαρείτης ἀκούει (ονομαζεσθαι ἢ
κληθῆναι,) καὶ δαιμονῶν. *He is called (hears himself named, or called) a Samaritan and a demoniac.*

Ἐχ' ἡσυχος. *Be quiet.*

This is not more singular than if it were expressed,

Φησὶ Σαμαρείτης εἶναι. *He says that he is a Samaritan.*

Indeed, words taken thus, *materially*, are seldom inflected; ῥῆμα, *verbum*, or the like, being understood as the object of the verb; as,

Ἵμεῖς, ὦ ἄνδρες Ἀθηναῖοι, το δὲ (ῥῆμα)
ὕμεις ὅταν εἰπῶ. *Ye men of Athens, but when I say ye.*

So Horace,

Frater, pater adde.

Εἴη το μυθῶδες λαβεῖν ἱστορίας *I wish the fabulous to have the appearance of history.*
οψιν.

74. As the propriety, or expediency of desire, depends, frequently, on certain circumstances, or conditions, it was usual to join conditional particles to the expression of volition; as,

Ἦ κεν γηθῆσαι Πριάμος Πριάμοιο *Truly Priam, and the sons of*
τε παῖδες. *Priam, would rejoice as they*
desire.

Ἄλλοι τε Τρῶες μέγα κεν κέχα- *And the other Trojans would*
ροιατο θυμῷ. *exult greatly in the gratification*
of their passion.

Εἰ σφῶιν ταδε πάντα πυθοιατο *If they learn, what they wish,*
μαρναμενοῖιν. *all these things about you two*
contending.

75. In this subjunctive sense not only the inclination of will, but the determination of judgment is expressed by the optative; whatever a person might be induced to do, think, believe, &c. whether agreeable, or not, to his wish; as,^a

Οὐκ οἶδα τινι ἀν ἀλλῷ πιστευ- *I do not know what other per-*
σειας, τοῖς σεαυτοῦ ὀφθαλμοῖς *son you would be induced to*
ἀπιστῶν. *believe, when you doubt your*
own eyes.

76. Even the indicative, in as far as condition can be attached to it, is frequently used, with subjunctive particles. But the distinction between it, and the subjunctive, is retained in the sense; inasmuch as the subjunctive implies uncertainty, and the indicative asserts positively, or with a precision nearly equal to positive assertion; as,

Εἰ μὲν περὶ καινοῦ τίνος πραγμα- *If it was proposed to speak*
τος περὶτιθετο λεγείν. *about any new thing — which*
it is not.

Ἀλλ' ἀγετ', αἱ κεν πῶς θωρηξομεν *But come, let us exert our-*
υῖας Ἀχαιῶν. *selves, if by any means we*
shall (not may chance to)
arm the sons of the Gre-
cians.

Καθ' ἂν σε ἐφοβήθην, εἰ μὴ ᾔδειν σε *Even I would surely have been*
όνον οὐτά. *afraid of you, if I had not*
well known that you are an
ass.

^a The same observation may be made, with respect to the use of the optative mood, as of the middle voice. (see obs. 65.) When the Greeks became conversant with the Romans, in whose language the optative and subjunctive are the same, they gradually fell into some imitation of the Latin form of expression. Hence the use of the optative is with difficulty distinguished from that of the subjunctive, in many passages of the later Greek authors.

77. The imperative is expressed, with singular precision, in Greek. An *injunction in the nature of a request* is expressed by the subjunctive, with *ἵνα* understood; a *simple command*, by the imperative; and a *command in the nature of a threat*, by the infinitive, with *ὄρα*, *βλεπε*, or *σκοπει* understood; as,^a

Προς του πατρος, ω φιλατοῦ Ἐρ- μηδιον, μη καταλιπῆς με.	<i>For the sake of your father, O dearest little Mercury, do not leave me.</i>
Εἰπε, ω Μενίππε, ου καλλίων σοι δοκῶ;	<i>Tell me, O Menippus, do not you think me handsomer?</i>
Μητι διατριβειν τον εμον χολον.	<i>Do not retard my anger.</i>

78. The same *urgency of command* is, sometimes, expressed by the subjunctive, with *βλεπε ἵνα* understood; as,

(Βλεπε ἵνα) μη σε, γερον, κολλησιν εγω παρα νηυσι κιχεια.	<i>Old man, see that I may not catch you, at the hollow ships.</i>
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79. Besides the common use of the infinitive, as in Latin, it is completely a verbal noun, and is inflected as such with the article; as, (see obs. 39.)

Εκ του ὄραν γιγνεται το εραν.	<i>From seeing arises love.</i>
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80. Hence the infinitive supplies the place of those verbal nouns, the gerunds and supines, in Latin. Except the ablative gerund, denoting the *agent*, which is expressed by a participle; as,

Καιρος του βοηθειν.	<i>Tempus auxiliandi.</i>
Επεμψαμεν Τιμοθεον εις το στηρι- ξαι ὑμας. ^b	<i>Misimus Timotheum ad con- firmandum vos.</i>
Ποειν αισχρον.	<i>Turpe factu.</i>
Ῥαδιος πολεμιζειν.	<i>Facile bellatu.</i>
Ευεργετων αυτους εκτησαμην.	<i>Benefaciendo acquisivi eos.</i>

TENSES.

81. In addition to what was said of the imperative mood (see obs. 77, 78.) it may be observed that this mood, in past tenses, combines the *future perfect* with an *urgent command*.

^a See more on the imperative, obs. 81.

^b Whether the preposition *εις* or *προς*, before the Greek infinitive, gave rise to the English sign *to*, is uncertain; the French *pour* is evidently taken from it; as,

Νυκτος και ημερας εργαζομενος, προς το μη επιβαρησαι τινα ὑμων.	<i>Working day and night (pour ne pas être de charge) not to be burthen- some to any of you.</i>
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This cannot be well expressed in Latin, but we have several such imperatives in English; in the passive voice, they are all such; as,

Ποιησον.

Have done.

Γενου.

Become.

Γραψον.

Finish the writing.

Ὁ μὲν ληστής οὗτος ἐς τὸν Πυρί-
φλεγέθοντα ἐμβέβησθω.

*Let this robber be cast into
Puriphlegethon.*

82. Besides the past tenses common to other languages, the Greek aorists are of singular use and beauty.

The primary use of these tenses is to denote the time past, generally; without alluding to any other point of time, past or present; and without specifying whether the circumstance was beginning, going on, or ending. These tenses, therefore, are peculiarly convenient for historians, and used by them accordingly; as,

Ἦλθον πρὸς σε.

I came to you.

Ἐτύψα ἐκείνον.

I struck him.

83. But there is a secondary, and very common use of the Greek aorists, which is, to express a thing as usual, or customary; as,

Ὀλίγος χρόνος τὰς τῶν φαυλῶν
συνηθείας διέλυσεν.

*A little time usually destroys the
confederacies of the wicked.*

Ἵψος πού καιρῶς ἐξηγήχθεν, τὰ τε
πραγμάτα, δίκην σκηπτὸν διη-
φορήσεν, καὶ τὴν τοῦ ῥήτορος ευ-
θὺς ἀθροᾶν ἐνεδείξατο δυνάμειν.

*A sublime expression, when sea-
sonably produced, like light-
ning, flashes through the sub-
ject, and shows, at once, the
entire power of the orator.*

84. Other tenses are, sometimes, used in this consuetudinal sense: as,

Ὅν κε θεοὶς ἐπιπειθεῖται μάλα τ'
ἐκλύον αὐτοῦ.

*The gods particularly regard
the person who obeys them.*

Ὡς δὲ λέων, ἐν βουσί, θορῶν, ἐξ αυ-
χένα ἀΐει^a πορτίος ἢ βοός.

*As a lion, springing among
oxen, will break the neck of
a heifer, or an ox.*

PARTICIPLES.

85. There is nothing in which the Greek language is more happy than in the use of participles. The Latin is very deficient, in this respect, having no present participle passive, nor

^a Thus also we say — a man *shall have* many good qualities, and yet be neglected.

Some tense is used in this consuetudinal manner, in every language. The Celtic has a distinct inflection of the verb for this purpose; as, *ca bhfuil tu?* Where are you now? *ca mbiann tu?* Where are you usually?

past participle active: but the English, although having few inflexions of the verb, approaches near to the expression of the Greek; thus,

Αμφ' ἄλα εἶσαι κτεινομένους.

*To drive the (Grecians) in, or,
a killing^a around the shore.*

Τυψας.

Having struck.

86. As in English, so in Greek, many verbs, particularly those signifying an affection of the mind, are followed by participles; as,

Διετρίβεν ερευνῶν.

He continued searching.

Θεοῦ οὐ λήξω προστατὴν ἔχων.

*I shall not cease having God
for my defender.*

AUXILIARY VERBS.

87. The Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, μελλῶ, with the infinitive, is used. When that event is to follow *immediately*, the *present* infinitive is employed; when, at an *indefinite distance* of time, the future; as,

Ὅτι μελλεῖς λέγειν.

Whatever you are about to say.

Μελλεῖ ἀρξεῖν.

He will govern hereafter.

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

Commencement, by γινομαι.

Ἐγενετο ἀνθρώπος ἀπεσταλμένος.

There was a man sent.

Simple existence, by εἰμι.

Ἦν διδασκῶν αὐτούς.

He was teaching them.

Οὐκ εἰωθὼς ὢν.

Not being accustomed.

Priority, by ὑπαρχω.

Ἐπὶ πρῶτα ἐγὼ ποίω σοι.

I first served you.

Energy, by ἔχω.

Τὸν λόγον σου θαυμάσας ἔχω.^b

I have admired your discourse.

Ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις.

You have married my sister.

^a From this use of the present participle, in English, it appears to be passive as well as active. In which, as in many other instances, the English follows, exactly, the ancient Celtic idiom; as, ta me in mo bhualadh, *I am in my striking*; i. e. in a state of being struck.

^b The past participle, in English, appears to be transitive, in such expressions as this. The Latins say *habebat persuasum sibi* — *habuisse suspectas* —

Accident, by κυρω, or τυγχανω.

ΜΕΝΕ ΩΣ ΚΥΡΕΙΣ ΕΧΩΝ (ΣΕΑΥΤΟΝ).

Remain as you are.

ΤΥΓΧΑΝΕΙ ΠΕΡΙΠΑΤΩΝ.

He is walking.

ὍΣΤΙΣ ΩΝ ΤΥΓΧΑΝΕΙ.

Whoever he is.

90. To express the *completion of an event*, εἰμι is used, with a past participle. The present of εἰμι, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical; while εσομαι expresses the future perfect, in the indicative; as the subjunctives of the aorists do, in that mood; as,

ΤΟΥΣ ΣΥΚΟΦΑΝΤΑΣ ΤΗΣ ΠΟΛΕΩΣ ΗΝ ΔΙ-
ΩΞΑΣ.*He was after driving the in-
formers from the city.*ΚΤΗΜΑ ΚΑΙ ἔΡΜΑΙΟΝ ΕΣΤΗ ΑΝΑΤΕΘΕΙ-
ΚΩΣ.*You will have offered an ac-
quisition and lucky gain.*

91. *Anticipated performance* is expressed by φθανω, or προ-φθανω, with a participle. This expression is so energetic, that it cannot be literally rendered into any other language; as,

ΣΥΝΤΙΘΕΝΤΑΙ ΦΘΑΣΑΙ ΤΙ ΔΡΑΤΑΝΤΕΣ Η
ΠΑΘΕΙΝ.*They conspired to do something
to avoid suffering.*

ΟΥΚ ΑΝ ΦΘΑΝΟΙΣ ΔΙΗΓΟΥΜΕΝΟΣ.

You cannot too quickly tell.

ὍΣΤΙΣ ΑΝ ΦΘΑΝῃ ΦΙΛΟΝ ΕΥΕΡΓΕΤΩΝ.

*Whoever has first conferred a
kindness on his friend.*

92. *Secrecy*, so as to escape not only the knowledge of another person, but even a person's own consciousness, is expressed by λανθανω, with a participle. As the Latin and English have no word corresponding to λανθανω, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

ΕΛΑΘΟΝ ΤΙΝΕΣ ΞΕΝΙΣΑΝΤΕΣ ΑΓΓΕΛΟΥΣ.

*Some persons entertained an-
gels unawares.*

ΑΛΗΣΟΥΣΙ ΛΕΓΟΝΤΕΣ ἄ μὴ ΔΕΙ.

*They will be ignorantly saying
what they ought not.*

93. A variety of other circumstances are expressed, by joining appropriate adjectives with εἰμι, and participles; as,

ΦΑΝΕΡΟΣ ΗΝ ἁΜΑΡΤΑΝΩΝ.

He sinned openly.

ΑΔΗΛΟΙ ΕΣΟΜΕΘΑ ΠΟΙΟΥΝΤΕΣ.

*We will do it secretly.*ΟΥ ΠΩΠΟΤ' ΕΞΑΡΝΟΣ ΕΓΕΝΟΜΗΝ ΜΑΘΩΝ
ΤΙ*I never denied that I had learn-
ed any thing:*

94. Sometimes the indicative, or infinitive, is used, instead of the participle; as,

ΔΗΛΟΙ ΩΜΕΝ, ὅτι ΟΥΚ ΑΚΟΝΤΕΣ ΜΑΧΟ-
ΜΕΘΑ.*Let us show that we fight wil-
lingly.*

and the like. But they cannot combine two participles; as, εχων παρατας, *having disturbed*; which they render, *quum turbassem* — *es* — *et*, &c.

Εἰ παρείχεν, ἀδελός ἐστι.

It is not certain, if he furnished.

Οὐκ ἂν ἐξάρνος γενοίμην μὴ οὐκ ἐμὸς
υἱὸς εἶναι.

*You cannot deny that you are
my son.*

95. *Strong regret or dissatisfaction at a past event*, is expressed by the imperfect, or second aorist of *οφείλω*, *to owe*; agreeing, in number, and person, with its subject; and, commonly followed by the infinitive. The particle *εἴτε* is frequently joined with *οφείλω*; as,

Μὴ οφείλον νικᾶν.

I ought not to have overcome

Αἰθ' οφείλον μείναι.

I ought to have remained.

Οφείλες ὀλεσθαι.

You ought to have perished.

96. *Imperious duty, or necessity*, is expressed by verbal adjectives in *τεός*; either agreeing with their substantives, or, which is more usual, having their agents in the dative, and governing their objects, as the verbs do, from which they are derived; as,

Ὁ ἀγαθὸς μόνος τιμῆτεός.

*The good man alone must be
honoured.*

Τινὶ τὴν χάριν ἰστέον;

*To whom is the favour to be
acknowledged?*

Φευκτέον τῷ σωφρονούντι τὸ πρὸς
δοξάν ζῆν.

*The wise man must avoid mak-
ing glory his object in life.*

IX. PREPOSITIONS.

97. There is nothing more necessary, in acquiring a knowledge of the Greek language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted, by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition*. But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori*, will afford little instruction; when the deriver can *know* nothing, and may *guess* any thing.

The second method is more unphilological still: That is by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and, although it may be very difficult to analyze a phrase, so as to ascertain the meaning of each constituent part,

when they are amalgamated; yet we are not rashly to pronounce that it is impossible, or to charge the noblest, and most accurate language, with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed, or from which it proceeded*; the dative that *to which any thing was acquired, from which it was taken, or by which it was done*, and hence, interchange in general; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *præposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning, but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions: and an attention to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy manner of understanding them is, to conceive one body, in a state of rest, and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

- | | | |
|--------------------|------------|--------------|
| 1. In conjunction. | 5. Below. | 9. Around. |
| 2. In opposition. | 6. Before. | 10. To. |
| 3. In. | 7. Behind. | 11. Through. |
| 4. Above. | 8. Beside. | 12. From. |

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Συν, *with.*

In opposition. Αντι, *against*; and, as the part opposed must be considered the front, αντι, *before.*

In. Εις, *into, and in*; εν, *within*; and, where several objects are placed together, μετα, *in among.*

Above. Ὑπερ, *completely over*; ἀνα, *risen to top*; ἐπι, *come to, and upon*; κατα, *descended upon.*

Below. Ὑπο, *completely under*; κατα, *descended to bottom.*

Before. Προ, *before, in place, or order*; αντι, *in opposition.* See above.

Behind. Μετα, *after, in order.*^a

Beside. Μετα, *following beside*; κατα, *descending, or set down beside*; προς, *merely, or nearly in contact*; παρα, *in complete juxta-position.*

Around. Ἀμφι, *on each side*; περι, *completely around.*^b

To. Μετα, *following after, or coming over to*; προς, *towards, to contingently*; ἐπι, *to and on*; εις, *to, into*; παρα, *unto, coming along side*; ἀνα, *up to*; κατα, *down to.*

Through. Ἀνα, *through, from bottom to top*; κατα, *through, from top to bottom*; δια, *through, as dividing*; pervading, or moving in any direction, except directly up or down.

From. Προς, *from slight adhesion*; παρα, *from strong adhesion*; ἀπο, *from surface, or resting on*; εκ, *out of*; κατα, *from bottom descending.*

102. From this theory, the true meaning of the prepositions may be easily ascertained; and it will appear that those which seem to have the most opposite meanings, as παρα and προς, retain in every instance, one signification; viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it.*

1. Ἀμφι, *on each side.*

2. Ἀνα, *up to, up through, upon.*^c

3. Αντι, *opposite, before.*

^a When the relations to be expressed were more complex, including those of three or more objects; such as, *behind, beyond, &c.*; or when the idea of distance, or the like, was to be added to the primary relation, adverbs of place were introduced.

^b Ἀμφι and περι are sometimes used together: as, ἀμφι, περι, βωμον, *round about an altar*; sometimes they are used indifferently for each other, and, in some books, as the septuagint, ἀμφι is hardly ever used.

^c Contrary to every principle of philology, ἀνα is said to mean, sometimes, *up and down*; and the assertion is illustrated by such examples as

Εἶη ἀνα στρατον.

He went up and down the army.

But what occasion is there to suppose that the person mentioned, returned upon his steps at all? Would any critic say that ἀνα στρατον ὤχρητο κηλαῖδεοιο,

4. *Απο*, from surface, or resting on.
5. *Δια*, through.
6. *Εις*, into, in.
7. *Εκ*, out of.
8. *Εν*, in, within.
9. *Επι*, unto, on.
10. *Κατα*, down to, down through, or beside, at bottom, down from.
11. *Μετα*, following over to, with, among.
12. *Παρα*, unto, beside, from adhesion.
13. *Περι*, around.
14. *Προ*, before.
15. *Προς*, towards, to, at, from contingency.
16. *Συν*, together with.
17. *Ὑπερ*, over.
18. *ὑπο*, under.

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which flourished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.^a Hence the propriety of following nature in the progress of language, in order to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various uses of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical

should be rendered, *The arrows of the God went up and down the army*; as if an arrow sent from a bow could change its direction?

Even when *ανα* and *κατα* are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

^a Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

Multi renascentur, quæ jam cecidere; cadentque
 Quæ nunc sunt in honore vocabula, si volet usus,
 Quem penes arbitrium est, et jus, et norma loquendi.

use of the prepositions. The following examples may serve as a specimen of it:

Ελασας τον ἵππον ἀνα κρατος.
Κατεσκηψαν, ἀνα χρόνον, εἰς πολέ-
μους.

Ελαβον ἀνα δηναριον.
Ανθ' ὧν δίκαια ἐποιεῖτε.
Ἀπο γλώσσης ἐδεηθησαν.
Οἱ ἀπο τῆς Στοας, ἀπο τῆς Ἀκα-
δημίας, κ. τ. λ.

Οἱ ἀπο τῆς βουλῆς.
Δια τρίτης ἡμέρας.
Τα χρηματα αὐτῶν δι' ὠφελείας
ἐθεντο.
Δια χρόνον ἑώρακειν αὐτον.

Παντας ἥκειν Ἀθηναῖζε, εἰς τὴν σε-
ληνην.
Ἀντισχόντες εἰς ὅσον ἐνεδεχέτο.

Ὅρκον καραϊτῆσαι ἐκ τῶν ἐνόντων.

Τὴν ἐν πόσιν (χωρὰν) αἰεὶ πειράται
αἰρεῖν.

Τους ἰστατους εἰπόντας ἐν ὀργῇ
ποιεῖσθε.

Ὁ ἐπὶ τῶν βασιλικῶν σφραγίδων.
Ἐπεὶ ἐφ' ἑαυτῶν ἐγενέτο τὰ στρατο-
πέδα.

Ἐπὶ ἀρχόντος Ἀθηναίους Νικοστρά-
του.

Τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ
ἐφ' ἡμῖν.

Ἐμε ἐπ' ἀγαθοῖς διαπρεπεστεραν
φανῆναι.

Βασίλεις οἱ ἐπὶ διαδοχοῖς παισὶν
ἐτελεύτησαν.

Ἡ κατὰ πόδας ἡμέρα.

Οἱ Ἀθηναῖοι, κατὰ μιαν ναῦν τε-
ταγμένοι, περιέπλεον αὐτοὺς κυ-
κλῶ.

Παρα τοσούτου οὐ κατέληφθη, παρ'
ὅσον οἱ διώξαντες τῆς εὐθείας
ἐξετραπήσαν.

Ἀντὶ μὲν ὁ δῆμος, πρὸ πολλοῦ τῆς
πολεως ὄντι, ὑπήντα.

*Driving the horse at full speed.
In progress of time they were
engaged in war.*

*They received one penny each.
Because you did just things.
They made a verbal request.
The Stoics, the Academics, &c.*

The senators.

Every third day.

*Their property they made their
own, put to their own benefit.
It was long since I had seen
him.*

*That all should come to Athens,
at the new moon.*

*Having resisted as long as they
could.*

*Avoid an oath as much as pos-
sible.*

*He endeavours always to take
the country to which he
comes.*

*You are angry at those who
spoke last.*

The keeper of the king's seals.

*When the armies were in their
quarters.*

*When Nicostratus was Archon
of Athens.*

*Some things are in our power,
other things not in our power.*

*That I shall appear much more
conspicuous.*

*Kings who died, leaving chil-
dren to succeed them.*

The following day.

*The Athenians, having their
fleet drawn up in a single
line, sailed round them in a
circle.*

*By this means only he escaped
being taken, that the pursuers
turned out of the way.*

*The people met him a consider-
able way before the city*

Προς Διος, διηγησai ἡμιν.

For the sake of Jove relate to us.

Προς επιστολαις ειναι.

To be writing letters.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Απο σπουδης, *diligently.*

Απο του εικοτος, *unlikely.*

Απο του φανερου, *openly.*

Δι' ακριβειας, *correctly.*

Εις ὑβριν, *contumeliously.*

Παρ' ολιγον, *nearly.*

Επι τυχη, *accidentally.*

Προς χαριν, *agreeably.*

Κατα μεγα, *greatly.*

Παρα πολυ, *not nearly.*

X. CONJUNCTIVE AND ADVERBIAL PARTICLES.

106. No language abounds more in the use of particles than the Greek. Besides such as are common to other languages, the Greek has certain particles to denote,]

1. *Emphasis*; such as η, δη, *truly*; πον, *probably, no doubt*; τοι, *really*; and γε, which is connected with the emphatical word in the sentence, although several other words sometimes intervene; as,

Ει μη όλον, μερος γε.

If not all, at least a part.

2. *Consequence*; such as, αν, *next*; αρα and ῥα, *therefore, then*; αν, denoting that the verb to which it is prefixed, expresses an idea consequent on that expressed by the preceding verb; as, (see obs. 74, 75, 76.)

Αυταρ επει κατα τεκν' εφαγε στρου-
θιο.

*Next, therefore, when he de-
voured the young of the
sparrow.*

Αρα οισθα;

Do you know therefore?

Εγωγ' αν ειπον ει παρων ετυγχανον.

*If I had been present, I would
have spoken.*

3. *Distinction*; Μεν is, generally, placed in the first clause of a paragraph, and δε, in each of the succeeding ones; as, (see obs. 23.)

Τα μεν εστιν εφ' ἡμιν, τα δε ουκ
εφ' ἡμιν.

*Some things are in our power,
and other things not in our
power.*

Εμοι μεν το φαρμακον, Πτοιοδωρω
δε το αφαρμακτον επεδωκε.

*He gave the poison to me,
but the unpoisoned (cup) to
Ptoiodorus.*

107. Some ancient writers, particularly Homer, make so frequent use of particles denoting *emphasis*, and *consequence*, that critics, wanting inclination to investigate the meaning of each particle, have contented themselves with calling several of them expletives. But however they may appear to persons whose language has no exactly corresponding words, it is certain that each of them has its proper, and distinct signification; and, where the same particle is repeated, or synonymous ones are used, it is done for the sake of emphasis. (see obs. 29, 30.)

THE END.

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